A

COLLECTION

OF THE

Christian Writings,

LABOURS,

Travels and Sufferings,

OF THAT

Faithful and Approved

Minister of Jesus Christ,

Roger Haydock.

To which is added,

An Account of his Death and Burial.

They that turn many to Righteousness, shall shine as the Stars for ever and ever, Dan. 12. 3.

London, Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-street*, 1700.

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TO THE READER.

THis little Treatiſe, of and concerning Roger Haydock, is Recommended to thy Serious Peruſal, and Chriſtian Conſideration; and whatever therein thou findeſt of Benefit, Comfort and Inſtruction unto thee, give the Praiſe and Glory to Him that made the Inſtrument what he was; and Called him by his Grace, Fitted him by his Power, Commiſſionated him from on High to Preach the Everlaſting Goſpel of Life and Salvation, and Endued him with his Wiſdom, aud Guided him by his Counſel; and, I am ſatisfied, in Mercy hath taken him to Himſelf; who is

worthy of all Praiſe, Honour and Glory for ever.

His Chriſtian Character, *Exemplary* Converſation, *Sound* Judgment, *Fervent* Zeal, *Great* Labours, *Many* Travels, *Godly* Care *for Chriſtian* Diſcipline, *in the* Churches *of Chriſt, Faithful* Teſtimony *to the* Truth, *and* Sufferings *for the ſame, with his Earneſt and Pious* Endeavours, *that in* Faithfulneſs *and* Simplicity *it might be kept to, by all the* Profeſſors *thereof, in* all *its ſeveral Branches; that there might not be a* Swerving *from the ſame in* any *thing; but in* WORDS, HABIT, CONVERSATION, SPIRIT, FAITH and TESTIMONY, *there might be a* diligent *keeping thereto, is largely Teſtified by many Witneſſes; his great Love to the* Brethren, *and Concern for the Preſervation*

of

of Unity; *his Sympathizing with the* Exercised *and* Afflicted, *his Tenderness over* Them, *his Strengthening the* Weak, *and Comforting the* Mourners, *Admonishing and Reproving the* Careless *and* Disorderly, *are also Testified unto by those that knew him, and had intimate* Conversation *with him, and opportunity to make their* Remarks *thereupon.*

And therefore I shall not Enlarge, but Recommend thee to the following Testimonies and Collection; desiring, as thou findest them Agreeable *to Truth, and* Corresponding *with the* Testimony *thereof, Recorded in* Holy Writ, *thou may'st receive them in* Love, *and use thy* utmost *Endeavours, through the Assistance of the Grace of God, to follow the same; and him, as he followed Christ: That so, through* Faith *and* Obedience

ence *unto God, and a* conſtant *and* ſincere *Continuance therein to the End, thou may'ſt* finiſh *thy Courſe,* keep *the Faith, and* receive *a Crown of Righteouſneſs, from God, the* Righteous Judge.

So to Him I Recommend thee, that is the bleſſed and only Potentate, the King of Kings, and Lord of Lords, who only hath Immortality, dwelling in the Light which no Man can approach unto, whom no Man hath ſeen, or can ſee; To whom be Honour and Power Everlaſting. *Amen.*

Thy Sincere Friend, and

Hearty Well-wiſher,

The 14th of the 10th Month, 1699. John Feild.

THE

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Advertiſement.

THere *is lately Publiſhed, a Book entituled,* God's Protecting Providence, Man's Sureſt Help and Defence, in Times of the Greateſt Difficulty, and moſt Eminent Danger. Evidenced in a moſt Affecting Narrative of the Surprizing Danger, and Remarkable Deliverance of *Robert Barrow*, with divers other Perſons, from the Devouring Waves of the Sea; amongſt which they ſuffered *Shipwrack*: And alſo, from the cruel Devouring Jaws of the Inhumane *Canibals* of *Florida*. *Sold by* T. Sowle, *in* White-Hart-Court *in* Gracious-ſtreet.

Eleanor

Eleanor Haydock's

TESTIMONY

Concerning her Husband

Roger Haydock.

Dear Friends,

MY Spirit hath been, and is, bowed under a deep ſence of my great Loſs and Exerciſe, in the Removal of my Dear Husband, whom it hath pleaſed God, in his Wiſdom, to take away from me; who was Comfort to my Life, and Joy to my Days, in this World; being given me of God, in great Mercy and Loving Kindneſs, and ſo hath been enjoyed by me in thankfulneſs of Heart, to the Cloſe of that time God had appointed; and now is taken from the World, with all its Troubles and Exerciſes; as alſo, from all

his Labours and Travels, which were great amongſt the Churches of Chriſt; which, with me, have no ſmall Loſs in his Removal: But, What ſhall I ſay? Wiſe and Good is the Lord, who doth what he will in Heaven, and in Earth, and amongſt his Churches, and his Choſen; he can Break and Bind up, Wound and Heal, Kill and make Alive again; that the Living may ſee his Wonders, and magnifie his Power in all, through all, and over all, who is God Eternal, Bleſſed for ever, *Amen.*

And now, dear Friends, I being ſenſible of the Wiſe Conduct, and Vertuous Life, of my dear Husband, whom God hath ſeen meet to diveſt of this Earthly Houſe and Tabernacle, that he might poſſeſs a moſt ſure Houſe and Building with God, Eternal in the Heavens, that glorious Manſion, which the bleſſed Lamb, whom he faithfully followed in his Day, hath prepared for him, where he now reſts from his *Labours, and his Works follow him.* And as one that had full Knowledge of him for many Years, cannot but commemorate ſomething of my Experience, as a *Mite* amongſt many faithful Brethren, caſt into the *Treaſury*, and left upon

upon Record, as a Teſtimony for him; and can ſay, He was a Man of Vertue from his Youth, altho' of a Child I knew him not, he being in Chriſt before me; yet nigh from the Time of my Convincement, which hath been for the ſpace of Twenty Six Years, and more; he being at the firſt Meeting I was at, when I received the Truth, altho' I cannot ſay I was begotten into the Faith by him as a Father, yet can ſay, he was to me a faithful Inſtructor, and a Furtherer of me in the Work of God, as well by Converſation as Miniſtry: His Love to me was great in thoſe days, for the Work's ſake which God had begun in me.

He, with *James Harriſon*, had drawings to viſit Meetings in *Cheſhire*, and I went with them; which Journey was of great Service to me in my young Days, and indeed a Time of Service to many in that County; many were Convinced that Journey, and many young ones ſtrengthned and refreſhed; many drawings about that time had he had into that County of *Cheſter*, and of great Service it was; the Lord wonderfully bleſſed his Labours, and there remains many Seals of his Miniſtry; amongſt which, was my dear Brother

John Low, who was Convinced of the Truth, and lived and dyed in It, a faithful Man; alſo his dear Wife, Children and Servants, beſides many that way; at which the Prieſts began to Rage, and *prepare War*, becauſe many refuſed to put into their Mouths, *and could Buy their Merchandize no more*, receiving the Invitation that was free; *Come, buy Wine and Milk, without Money and without Price:* It was a glorious Time indeed; and by the plenteous Preaching of the Goſpel, the Lord opened many Hearts to receive it, as he did the Heart of *Lydia* of old, and the *Word of God* grew in our Hearts, that had received it in Love; and the Lord opened my Mouth, and touched my Tongue as with a *Live Coal* from his Altar, that I might teſtifie to that *Word of Life*, that Converts the Heart, and gives Underſtanding to the Simple: In this Time was he very Helpful, and of great Service to me; being always ready to lend an Hand of Help to weak ones, to promote every good Word and Work.

About that time, I with my Couſin, *Elizabeth Hodſon*, went to viſit Friends in ſome parts of *Yorkſhire*, and he brought us on our way as far as *Bradley*,

ley, where we had a good Meeting, where *William Ellis*, and ſome others, were Convinced; there he left us, and we travelled ſome Weeks in that County, and had good Service for Truth; and returned, Truth proſpering, and Zeal and Fervency for it in our Hearts encreaſed.

About this time the Lord raiſed a Concern of Love in our Hearts, each to other, relating to *Marriage*; In which Concern, we felt the Lord's ſpecial Hand to order us: It continued betwixt us for the ſpace of five Years; we never Created Opportunities to diſcourſe it, nor any Journey on purpoſe was made about it, during that Time; yet in the Way of Providence we met together ſometimes, in which we had ſome Diſcourſe, the Lord ſtill evidencing to us his good Pleaſure therein; in which time we laboured in our reſpective Gifts in the Work of the *Miniſtry*, being truly united in Spirit, and daily ſenſible of one another's Exerciſes; though much abſent one from another outwardly, he being concerned in Travels, in the Labour of the Goſpel; though much a Priſoner, yet the Lord made way for the Work's ſake, that he travelled in many Parts of this Nation, both *North* and

South; as alſo through the Nation of *Ireland*, where he took Sickneſs, which was then ſome Exerciſe to me, being at ſuch a diſtance, but the Lord ſhewed me that at that time he ſhould not Dye; and (bleſſed be the Lord) he returned well, with the Reward of his Labours, Peace and Satisfaction.

After that, he ſtayed awhile, and viſited the Churches up and down in *England*, where the Lord wonderfully bleſſed his Labours, many were convinced, and turned to Chriſt Jeſus their Teacher; and the Convinced were ſtrengthned and built up together in that moſt holy Faith, which gives Victory over the World; and when clear of theſe Services here, he went up to *London* to the *Yearly-Meeting*, and found drawings for *Holland* and *Germany*; which after the *Yearly-Meeting* was over, he faithfully anſwered, together with *Roger Longworth* his Companion at that time; the Lord greatly bleſſed his Labours, and made them effectual to many; the ſame time I was at *London* with him, at the *Yearly-Meeting*, where we were refreſhed together, being devoted to the Work and Service of God, which the Lord bleſſed, and us in it. I, with dear *Mary Warrel*,

Warrel, travelled from *London* weſt-ward, through ſeveral Counties; as, *Hampſhire*, *Dorſetſhire*, *Devonſhire*, as far as *Plymouth*, ſo back to *Briſtol*, and homeward: The Lord was with us, and bleſſed our Labours, and we return'd in Peace.

After our return Home, my dear Friend returned back from *Holland* that Winter; and about this time the Lord gave us to underſtand our Concern of *Marriage* was near to be accompliſhed betwixt us, in which we had regard to the Lord's Hand and Counſel: It was compleated the Spring following, the 6th Day of the 3d Month, 1682. before many faithful Friends, and others; the Lord's glorious Preſence and Power was with us, as a Crown upon his Ordinance: And as we had evidence in our ſelves of the Lord's hand with us, guiding us in that Affair; ſo the Lord raiſed up his Teſtimony in the *Word of Life* in others. And, I may further ſay, The Lord who joyned us together, bleſſed Us when together, ſo that we lived in great Love and Peace, 14 Years and five Days, in which time we were never ſtraitned one towards another, always of one Heart, and of one Mind, purely knit together in the Co-

venant of Life, ſo that the Grave hath not broken our Fellowſhip, it goes beyond the Grave, where we can enjoy the Spirits of the Juſt; the Separation that is made, is only of Bodies, not of Spirits, Praiſes to God therefore.

My dear Husband, as he was a faithful Man, ſo was he a growing Man, doubled his Talents, and encreaſed his Gifts, both as a Miniſter, and as a Help in Government in the Church; who being very Skilful, and Wiſe therein, ſettled many Affairs comfortably in the Church, not only in our own County, but Neighbouring Counties: I may ſay of him, He was wholly redeemed from the World, altogether the Lord's, in all Reſpects given up to him; I ſaw his Growth daily, and ſometime rejoyced in it, yet in my Joy there was ſome Heavineſs, looking he was nigh the Perfection of his Gifts, and in a little time muſt go to his Rewards. The ſence of this came upon me with Sorrow, when he was laſt in *Holland*, which occaſioned me to turn over all Affairs, to ſee whether I had given the Lord occaſion to withdraw ſo great a Bleſſing from me; but, bleſſed be the Lord, I found all

Accounts

Accounts ſtraight, and no Rebuke upon my Spirit any way, having always given him to the Lord, according to that Promiſe I made before I took him by the Hand, before ſo many Witneſſes; which was, *To give him to the Lord, as long as he lived*; which the great Lord, before whom only I promiſed, helped me to the performance of, ſo that my Heart was never ſtrait there, through our time; and I may further ſay, as freely as I gave, ſo freely was I given to the Lord; my dear Husband often expreſſing his great Love to me, above all Viſibles, as the beſt of enjoyment he had in this World; yet would ſay, I was not too dear to give up to ſerve the Truth, becauſe in it, I was made a Bleſſing to him, more comfortable every Day than other; he would often expreſs it, and truly ſo was he to me, every Day, every Way, and in every Reſpect; no Tongue nor Pen can relate the full of that Comfort and Joy we had in God, and one in another: Yet we find ſuch hath been the Pleaſure of God concerning them he hath loved, to try them in the moſt near and dear Enjoyments, that it might be manifeſt he was loved above all,

that

that no Gift, or Gifts, may be preferred above the Giver; but that he may be all in all, and over all, who is, and is to come, God bleſſed for ever and ever. And truly there hath been great Care and Watchfulneſs, one over another, and over our own Spirits, to ſee that our Love, though great, was bounded and kept within its Compaſs, the Truth being its Original, the *Alpha* and *Omega* alſo: Although it hath been the Pleaſure of God to try me, in the removal of ſo great a Bleſſing from me; ſure it is, that I may be the more inward to him, and have his Love always in my Remembrance, who gives, and takes away, and in all, Bleſs his Name. My Soul travels that I may always follow his footſteps, of Self-denial, in all things, that I may finiſh my Courſe in this World, to the Glory of God, as he did, and have my part in that Manſion of Glory with him, eternal in the Heavens; though it be my Lot to ſtay for a time in this World of Troubles, yet I have hope in Immortality and Eternal Bleſſedneſs, when time in this World ſhall be no more.

My

Concerning her Husband.

My dear Husband was a Man very Laborious in his time; though he had ſeveral long weak Fits of Feavers and Agues, yet when a little well, regarded the Lord's Buſineſs above all: Beſides his Travels about home, and here in *England*, he travelled through *Scotland*, and twice in *Holland* and *Germany*, ſince we were Married; and had great Services for the Lord in many Places, as I doubt not but Accounts may be given, and through Mercy, for two Years laſt had his Health well, and is gathered to his place, like a Shock of Corn in its due Seaſon, and reſts with the Lord for ever.

I have ſometimes conſidered the ſuddenneſs and manner of his Removal; although it was ordered by Providence, that I was far remote at that Time, in in the Service of Truth, which was with his free Conſent and Approbation, being brought on my Way by him, ſo far as *Talk-Hill* in *Staffordſhire*, where we parted in great Love and Sweetneſs, the Glory of the Lord reſting upon our Spirits; in which, Breathings aſcended up to the Lord for each other: And though I ſaw not his going away, yet have

have ſeen in what he went, that it was full of Zeal and Fervency in the Love of God, and Life of Righteouſneſs.

So in pure Submiſſion to the Will of God, I conclude this ſhort, but true Relation, of my Worthy Dear Husband, whoſe Name and Memorial is bleſſed, and will live, and be of a ſweet Savour in the Hearts of the Righteous through Ages: I am Truths Friend, and a well-wiſher to the Souls of all People,

Penketh the 15*th* of the 3*d* Month, 1697. *Eleanor Haydock.*

A ſhort Teſtimony to the Lord's Kindneſs, and to the Life, Miniſtry, Sufferings, Services and Death, of our Worthy Friend, Roger Haydock, *who departed this Life, the* 11*th Day of the* 3*d Month,* 1696.

WE are deeply affected and bowed in Soul, in a ſenſe of the Lord's free Love and Goodneſs unto us, in looking upon, and viſiting us in the time of our Uncleanneſs, when we were unworthy of the leaſt of his Mercies; Oh! then was his Arm revealed for our Help, Redemption and Salvation; a Work of ſo great Kindneſs as ought ever to be had in Remembrance, in that neither we, nor any of the Children of Men, can ſufficiently ſet forth ſo great a Favour; the Concern is of great Moment, the only begotten Son of God laid down his Life to effect it; We Travel in our ſeveral Meaſures, that we, and all the Lord's gathered People, may ever dwell in a Worthineſs, that we may be in the Lords hand, Inſtruments

Inſtruments to work the appointed work of our Day: And under this tender ſenſe, we found our Hearts open to give the Salutation of unfeigned Love to all our dear Friends, where theſe may come, with this brotherly Exhortation, That you may all ſtir up one another to the Duty you owe unto the Lord; that as a Church and People of our God's peculiar gathering, you, and we, may be preſented to him without Spot or Wrinkle. And dear Brethren, the dealings of the Lord with his Inſtruments, and faithful Servants, and the removing of them from us, hath conſiderable Weight upon our Spirits, and raiſeth a holy Deſire in us, that we, and you, may not abate, but encreaſe our Zeal, Diligence and Labour, that the Lords good Work begun, may not ſtop, but go on and proſper, and that the great Lord of the Harveſt may never want faithful Workmen.

Next hereunto, O Reader, We recommend to thy peruſal, this following Account of our ſaid Friend, *Roger Haydock*.

Firſt, As touching the manner of his Life, we having ſeveral of us known (and

(and converſed with) him from the time of his Convincement, can ſay of it, His Converſation was without Covetouſneſs, of Self-denial he was a good Pattern, in Habit Plain, in Meats and Drinks very Temperate, and in his Actions and Concerns Careful, that what he did might anſwer the better Part in all, and juſtly offend none; Walking (he would often ſay) he preferred before Talking, and laboured that others might walk as they had Chriſt for an Example.

Secondly, As to his Miniſtry (though we need ſay little, becauſe it was known in moſt places where theſe may come) We have from good Experience this Account to give, That he preached the Goſpel freely, both in this and other Nations, always poſſeſſed with a Care that Life and Vertue might put him forth, and manifeſt him to his Auditors; very weighty and deep things did often drop from his Mouth; and although he had ſometimes ſharp Arrows to ſhoot at *Babylon*, and againſt all Hypocrites and Double-Minded, yet many times a Living Sweet Conſolating Stream was conveyed through him, to water the tender Plants, and

and very often a Morſel to the Poor and Needy. Very tender and kind to his Fellow-Labourers; yea, to the leaſt Child, that from a right Concern opened a Mouth for the Lord; and for the ſakes of ſuch, did many times ſit whole Meetings through in Silence, very kind in that Reſpect to Strangers; yea, ſuch was the Care of this good Man, that Friends might truly reap benefit in their Meetings, that in many of our Week-day Meetings he uſed to wait amongſt us in Silence, that none might too much depend upon Words, or be ſurfeited through the multitude thereof: And when at any time he had upon him a Concern to viſit Churches in remote Parts, his manner was to lay before, and wait for the Concurrence of this our Meeting, which many times occaſioned a weighty Senſe of his Service to ſpring among us. Many were convinced by him: We have not heard of any of his Travels, but ſome became Seals of his Miniſtry; in all this, as he did, ſo do we, attribute the Glory to God, whoſe choſen Veſſel he was.

Thirdly, As this our ſaid Friend was called to Believe, and to Receive, a part of

of the Miniſtry, ſo did he joyfully embrace Sufferings, as a part of his Calling, and on the account thereof; we, ſeveral of us, having been his fellow-Priſoners, can with much certainty Teſtifie, that he never turned his back, or gave ground to Truth's Adverſaries in his Teſtimony, but chearfully ſuffered Bonds, as well as Spoil of Goods, as the Lord permitted him to be tryed therein: We can further add, that all his Sufferings he underwent with great Simplicity, as well as Patience, the Lord's hand alone without Carnal Contrivance, being truly regarded, eyed, and depended on, for his Enlargement, ſo that he was made to Triumph in the Lord for his Deliverance.

Fourthly, The next part in which he was evidently manifeſted to us, to be a Workman who needed not to be aſhamed, was his ſingular Care and watchfulneſs over the Flock of God, amongſt whom he was not only a good Apoſtle, a Miniſter of the Spirit, but a careful Over-ſeer, an Inſtrument to Prune, Dreſs, Fence in, and keep Clean, that the Church of God might be kept in its Beauty, and wear its own Livery, even

even the *White-Linnen without Spot or Wrinkle.* We are truly ſenſible his Care and Labour tended to this. He was a very ſeaſonable and conſtant Attender of theſe our Meetings, as well as others; oftentimes was he opened amongſt us in a ſhort Teſtimony, in God's Wiſdom, ſuitable to the occaſion; Cautious, that neither he, nor any amongſt us, might obſtruct the Days Service by enlarging therein. Weighty and Clear he was in handling the Concerns of Truth; yea, ſtudious to propagate its Intereſt with all his Strength; very Zealous that nothing might remain in the Churches, either to be a ſtumbling-Block, or occaſion our Poſterity to enquire why theſe things were left. All Superfluities of Meats, Drinks, Apparel and Furniture, as well as Feaſtings at Births, Marriages and Burials, and other needleſs worldly Cuſtoms, he lived to ſee put a ſtop to, and which he in the Lord's hand was made an Inſtrument to effect. He would with Gravity, Clearneſs and Plainneſs, go through weighty matters, and in handling was very Righteous; for, though he was of an humble Condeſcention, to hear the mind of the leaſt Member, yet would he not

ſubmit

ſubmit the juſtneſs of a Matter, or leſſen his Judgment, or the Stroak of Truth upon it, for the Intereſt of either Friend or Brother; and as ready he was to ſubmit himſelf, where he either miſ-apprehended, or was miſ-informed: In this manner (we cannot forbear to tell it) was he converſant amongſt us, a good help in Government, for which ſake we truly honoured him; and on behalf of the Concern the Lord had laid upon him, relating to the Diſcipline of the Church, we can ſay to the Praiſe of God, that what he recommended to Friends Practice in places abroad, as he fell in their Monthly and Quarterly Meetings, not taking effect, to be complyed with in his Life-time, hath ſince his departure from us, been put in Practice by them, and a Benefit found thereby; ſo that *being Dead, he yet Speaketh*; his Life and Spirit, Bent and Inclination, have ſtill their Motion in the Minds of many. Much more might be truly ſaid, to the Praiſe of that Vertue that dwelt richly in him; but our deſign was Brevity in this Undertaking, and our only Aim therein, the Exaltation of that Grace, by which he was what he was, to God, his Church and People.

Laſtly, As to his Death, It was ſudden and ſurprizing to us, in that not above three Days before it, he ſeemed in full Strength, both of Body and Mind, and bare amongſt us a living Teſtimony to that Univerſal Grace, and Sufficiency of it, by which we were called, and in which, all have Life, Salvation and Peace, and exhorted Friends to avoid every thing that would gender to Bondage, *&c.*

The Day following he fell Sick (as was ſuppoſed) of a malignant Fever, which continued violent upon him for about two days and a half, and then dyed in the Preſence of many Friends. His Body was accompanied by a great number to Friends Grave-Yard in *Penketh*; after the interring of the Corps, was a very large Meeting, many more than the Meeting-Houſe could contain, ſeveral Teſtimonies were born, and a ſolid Weight of Divine Goodneſs over-ſhadowed the Meeting, ſo that we may ſay, Precious in the Eyes of the Lord is the Death of his Saints. And now, tho' our loſs of ſo faithful a Friend and Fellow-labourer cannot but affect us very nearly, yet in this we are ſatisfied, that in the good Pleaſure of God he is taken from us: And tho'

tho' he might according to the Courſe of Nature have lived many more Years; yet as to his Growth and Ripeneſs, we can ſay of him, He died in a good Old Age, having lived to behold his Miniſtry and Services crowned with the Converſion of many to the Faith, and Eſtabliſhment therein. And we are under a full ſatisfaction, that his Reſt is glorious amongſt his Fathers, even faithful *Abraham*, *Iſaac* and *Jacob*, and the Followers of the Lamb, there to Sing Praiſes to God on high, who is Worthy for ever and ever.

Given forth from our Mens-Meeting at Hartſhaw, *the* 18*th of the third Month*, 1697.

Signed on behalf of the Meeting, by,

Richard Cuttan,	*James Laithwait*,
William Barns,	*Henry Mollineux*,
George Burch,	*John Burch*,
Joſhua Crosby,	*Joſeph Coppock*,
John Biſpham,	*John Johnſon*,
Robert Tompſon,	*Richard Tarbuck*,
Robert Haydock,	*Gilbert Thompſon*,

A few Lines, by way of Teſtimony, from Friends in Cheſhire, *concerning Dear* Roger Haydock, *Deceaſed.*

THough we believe that many Teſtimonies will be given from ſeveral Faithful Friends, concerning that good Man, yet we that have reaped ſo great a Benefit from his Labours, in Teſtimonies, and other ways, cannot keep wholly Silent concerning him: For ſoon after he had received a Gift for the Miniſtry, he found himſelf concern'd to viſit This County, and where, in his firſt appearance, he was very gladly received; for he proved very Serviceable to many that waited for the Redemption of *Zion*; and greatly helpful, in ſtrengthening and incouraging thoſe, whoſe Faces were turned thither-ward. Thus meeting with ſo pleaſing a Reception in his early Viſits, found himſelf ingaged to come often amongſt us; and he greatly grew, and was filled with the Life and Power of God; and his Service was much inlarged, and very many were awakened, that had fallen aſleep in a kind of Self-ſecurity, who

who were ready to cry out, What ſhall we do to be ſaved! For they were prick'd to the very Heart. So prevalent was his Teſtimony, ſo powerful was Truth.

And indeed ſeveral were Convinced, and with great gladneſs received the Teſtimony of the Word of Life; who, with thoſe many more, that were greatly ſupported and ſtrengthened by his Labours, as Living Epiſtles, can ſet to their Seals, to the Truth of his Apoſtleſhip.

Now our County being thus alarmed, and ſtirred up, and the beauty of many pleaſant Pictures fading, and Truth proſpering and inlarging it ſelf in many places: The Men of the *Long Robe* begun to be angry (for now ſome Member or Members withdrew from their Aſſemblies, and joyned themſelves to the poor deſpiſed *Quakers*) This ſo inraged them, that they made their Pulpits ring with the Noiſe of the Danger of the Growth and Infection of *Quakeriſm*, and Exhibited their Black Charges againſt us, and our Principles, at random, to frighten poor People from receiving the Truth of God.

Some of which being taken notice of, occaſioned ſeveral Publick Diſputes in this County: And in Vindicating of our Holy Profeſſion, againſt theſe our Oppoſers, this our Friend, of whom we are writing, did more *particularly* appear. And truly the Lord's Preſence and Power appeared with, and ſo enabled him, that he not only clear'd up thoſe Truths, clouded through their Envy, but ſo manifeſtly returned their Charges upon themſelves, that ſome were Convinced by thoſe opportunities, and ſeveral Confirmed: In all which, he behaved himſelf as a Man for God. The Remembrance whereof is very ſweet to many of us, to this moment. And indeed all along to his end, he forgot not his Fatherly Care over us; ſo that above many others, we are really indebted to his Memory, who hath been greatly Serviceable to us, and hath done Valiantly.

His Travels have been conſiderable, in this and foreign Nations; of which we might inlarge, but ſhall leave it to other Pens; as alſo, to ſpeak of his Parts and Accompliſhments, which were very conſiderable; And not to be tedious, ſhall only add, He Lived well, and ſo he

he Died; and his Work being finiſhed, was taken from us in the ſtrength of his Age, of whom the World was not worthy: And was attended to his Grave by ſome Hundreds, and many good and publick Teſtimonies were born, to the Praiſe of that Power, that had raiſed him up to be ſo ſerviceable to the Churches of Chriſt, to the great Comfort of thoſe many Mourners preſent at his Interment; and he being Dead, yet Speaketh.

Sign'd, at our Quarterly-Meeting *at* Nulon-juxta, Middlewich, *the* 14*th of* September, 1697, *on the behalf of the Friends of this County, By us,*

Thomas Welch, Sen.
John Crosbey,
Thomas Rowland,
Richard Tarwood,
William Janney,
John Kennerly,
John Bradley,
John Bancroft,
Ralph Brock,
Thomas Buckley,
John Hobſon,
Henry Murrey,
Joſeph Maddock,
John Finnerley,
John Lamb,
Thomas Hyld,
Thomas Pott,
John Walker,
John Hough,
Shadrach Welch,
William Harriſon,
John Merrick,
William Crames,
John Jarvis,

Tho-

Thomas Butter,	*Samuel Rilence,*
Samuel Traford,	*Joſeph Endon,*
Thomas Welch, Jun.	*Hugh Burgis,*
Joſeph Towers,	*Tho. Williamſon,*
Peter Pricksley,	*Roger Roe,*
John Lorrance,	*John Dutton,*
William Hancock,	*William Hyde,*
Richard Davis,	*Richard Parkey,*
Jacob Lawrance,	*Henry Maddock,*
Hugh Buttler,	*Benjamin Bungs.*

Eſther Hall.	*Mary Peacock,*
Mary Gandy,	*Maible Hancock,*
Mary Hall,	*Rebekah Pritchley,*
Mary Bangs,	*Tabitha Ardern,*
Eliz. Maddock,	*Rebekah Buckley,*
Elinor Hyde,	*Ann Eaton,*
Hannah Aſhton,	*Eliz. Aſhbrook,*
Eliz. Williamſon,	*Eliz. Lawrance,*
Elin Fornelly,	*Martha Broadhurſt,*
Ann Welch,	*Eleanor Cooke,*
Mary Merrick,	*Eſther Merrick,*
Eſther Crosbey,	*Nehemy Bradley,*
Rachel Butter,	*Hann. Littlemore,*
Rebekah Traford,	*Mary Worthington,*
Ann Davis,	*Margaret Garſell,*
Katharine Lamb,	*Elizabeth Welch,*
Martha Lamb,	*Alice Rowland.*

The

The Teſtimony of Thomas Camm, *concerning our dear Deceaſed Brother, and Servant of the Lord Jeſus Chriſt,* Roger Haydock.

IT is ſuch as Die in the Lord, who are Bleſſed; being gathered to their Eternal Reſt, with the Spirits of Juſt Men made perfect; and freed from Tears and Sorrows, and manifold Sufferings, Travels and Labours, and whoſe Works follow them; whoſe Names are written in the Lamb's Book of Life, amongſt the Living, and is a ſweet Savour and bleſſed Memorial to after-Ages: And though we, that are yet left behind, may have loſs, in that they are outwardly removed from us, yet ought therein to be content, ſince it's the good pleaſure of the Almighty, and the great Gain of them who are ſwallowed up in the Joy of the Lord unſpeakable; of which number, it's my preſent Senſe and Teſtimony, our dear Friend and Brother, *R. H.* is one, and has finiſhed his Courſe here with Joy; who, in his day, was a Man of God, a faithful

faithful Man for the promoting the Intereſt of God, his Truth and Righteouſneſs; given up to ſpend, and be ſpent, in the Service of the Goſpel of our Lord Jeſus Chriſt, in all Faithfulneſs and Sincerity, as well as plentifully Furniſhed thereto, by him that hath the Infinite Treaſures of Wiſdom and Divine Knowledge, and gives freely thereof to the Humble and Sincere in Heart; and richly was this dear Man of God furniſhed for the Work of the Miniſtry, which he was called to, and found Faithful in, for many Years, to the finiſhing of his Courſe here; and a Bleſſed Effect his Living and Powerful Miniſtry had upon the Hearts of many, not only in turning them to the Lord's Way and Truth, but alſo in Confirming, Building up, and Eſtabliſhing many therein: Being one of thoſe Scribes, commended by our Lord, who are *well inſtructed unto the Kingdom of Heaven, and bringeth forth out of his Treaſure things New and Old*, for the Inſtruction, and Building up others; many in this Nation, and many others, where he Travelled, can Teſtifie and bear Witneſs unto: Who are the Living Seals of his Miniſtry, having good cauſe, with thankful Hearts,

Hearts, to bleſs the Lord on the behalf thereof.

It's not with me to inlarge into the particular Travels and Labours of this Faithful Servant of the Lord, in this and ſeveral other Nations; ſuppoſing that may be the Work of others: But as I well knew him, and had an intimate and inward Acquaintance with him, from the time that it pleaſed the great God of Eternal Glory, to call, ſanctifie, fit and furniſh him to the Work of the Miniſtry (which is moſt of Thirty Years) by our often and frequent Travels together in that Work and Service, in moſt parts of this Nation: So that which I have in ſhort, to ſay and teſtifie herein, with reſpect to God's Glory, Service of his Truth and People, and Diſcharge of Duty, to and on the account of ſo Dear, ſo Faithful, and ſo greatly Beloved a Friend, Brother and Companion; is from Tried, and long Experience, and certain Knowledge, as I felt it to ſpring and live upon my Mind, in that Love and Life, in which my Heart was firmly United to him, as was *Jonathan*'s to *David*. Very ſhortly after I had the Heavy Tidings and Sorrowful Account, of his being taken out of the Body,

Body, and ſo removed from us, as to outward Appearance; under which Exerciſe I could not but mourn, and ſay, Ah my Brother! I have a Loſs of thee, the Flock and Family of God has a Loſs of thee, and other Worthies, at this time removed: The Lord be intreated to pour out a double Portion of his Spirit upon us, left behind, and raiſe up many more; that ſo his Work may become Proſperous in the Earth, *Amen.*

Oh how Comfortable is the Remembrance of that perfect Love, Nearneſs and Unity, that we enjoyed together, without the leaſt Jarr, which made our Service and Labour together very eaſie and pleaſant, and our Converſation together very ſweet! And know, that he was Open-hearted, Free and Faithful to his Friend; a great Lover, as well as Promoter, of Love, Peace and Concord amongſt Brethren; able in Advice, ſound in Judgment, tender and kind to the Weak, every way ready to ſerve and help the Needful in every reſpect; of a truly Humble and Lowly Spirit, giving Preference to others, eſpecially Elders; although

although a Man that had a kind of Greatneſs or Preſence, in a Manly Carriage or Deportment; from which ſome might miſtake him, that knew him not in the Root of Life and Truth; Fervent in Spirit, Zealous for the Promotion of the Intereſt of Truth, in a Godly-Diſcipline and Goſpel-Order amongſt all Friends; and his Care and Labour, that all might be found in the Practice of the pure Religion profeſſed, That ſo *Zion* might become Glorious, *the Praiſe of the whole Earth*; and the Church and Family of God be kept Pure and Chaſte, to ſhine forth in her Splendor; the Eclipſing whereof, in any reſpect, I know was ever his Exerciſe; and under the Exerciſe thereof, have ſimpathized with him in Sorrow and Mourning, whom I knew eſteemed of, and preferred the Peace, Proſperity, Wellfare and Increaſe of the Glory of *Zion*, God's People, far above his own. His Natural Parts were great, and augmented by a good and liberal Education: All which being Sanctified, as well as Inlarged, by the Power of Truth, made him both Honourable and Serviceable in the Church of Chriſt, in many reſpects. And tho' he be Dead, yet Lives and Speaks amongſt us,

us, and is Enjoyed in that Life which never Ends. And as he has turned many to Righteouſneſs, he now ſhines as a bright Star in the Firmament of God's Power; and his Name will be of Laſting Remembrance amongſt the Living.

T. Camm.

H. M's

H. M's *Teſtimony concerning our dear and faithful Friend*, Roger Haydock, *Deceaſed.*

AMongſt many of the Lord's Worthies, whom, in this our Day, Age, and Generation, he hath endued with Wiſdom, Courage, Valour and Prevalency, in Innocency and Righteouſneſs, to make War, without Carnal Weapons, againſt the Spiritual Enemies of God, and of his Son Chriſt Jeſus, the Lamb without Blemiſh, that taketh away the Sin of the World, this our dear Friend *Roger Haydock* was not one of the leaſt; who, before I knew him, was (at the Challenges of Prieſts, that oppoſed the Truth, to which he bore Teſtimony) ſeveral times engaged in Diſputations, as Defendant for the Truth, profeſſed and lived in by him, and the People called *Quakers*, againſt the falſe Charges of the Prieſts: One Paſſage whereof being related to me, by one of the party adverſe to him, when I was a Stranger to the Truth, and to *Roger Haydock*, tended to my Convincement; and in hopes it may likewiſe be of good

effect to others, I ſhall here inſert it, *viz.* My Neighbour told me, he had been at a Diſpute between Mr. *Cheyney* (as he called him) and a *Quaker*, whom I have ſince known to be *Roger Haydock*, and and that *Cheyney* (among other things) charged the *Quakers* for not uſing Baptiſm of Infants: Then I asked him, how the *Quaker* anſwered to that? He ſaid, Indeed the *Quaker* behaved himſelf very moderately and civilly, in his way, and anſwered, That there was no Proof in the Scriptures of Truth for it; and that it was only Men's Invention, and by Man's Tradition that they held it; and conſidering how they uſed it, who profeſſed the Scriptures to be their Rule, which did not warrant them therein, it appeared in them to be ridiculous, both before God and Man. Then I asked him, What Proof *Cheyney* brought for it? He anſwered to this effect, That he did not underſtand that *Cheyney* brought any Proof for it. This Relation induced me to ſeek for what Proof could be found for it; becauſe I had been taught, that my Infant-Baptiſm was the Foundation of my Chriſtianity; thereupon diligently ſearching the Scriptures, and after that, reaſoning

ing with my Teachers, I plainly saw there was no Proof from the Scriptures, nor Authority from Christ, to be found for it; and that therefore my Foundation was unsound, and the Building upon it dangerous and ruinous: Therefore in a deep Sense of my want of a Foundation that could not be moved, I left the Builders upon Infant-Baptism, and earnestly sought unto the Lord, who, in his own time, Revealed in me that Foundation which standeth sure, even the Rock of Ages, the Foundation of all the Generations of the Righteous; that great Mystery hid from many Professors, which is *Christ in Believers, the Hope of their Glory*, who Baptizeth them with Spiritual Water and Fire; a *Manifestation of whose Spirit is given to every Man to profit withal*; which inwardly Reproveth the Disobedient, but Comforteth the Faithful, who in it have true Unity and Fellowship one with another: And in this I was in the Lord's time acquainted with this my aforesaid dear Friend and faithful Servant of Christ, whose Service the Lord made of good effect to me, by the aforesaid Relation, of one that was as an Adversary to him, and that a considerable

time before I knew him; for about the time that I left the aforesaid Builders, my Teachers, he was concerned in the Lord's Service in *Ireland*, in the Year 1680. He was Laborious in the Service to which the Lord, by his Grace, had called him; and for which he had fitted him, in giving him largely to know and understand the deep Mysteries of his Kingdom, and filling his Treasure with the durable Riches and Righteousness thereof. And as he plenteously and freely received of the Lord, so it was his delight, and great Concern, in the Counsel of God, freely to give and impart Spiritual Gifts to others, that many might be enriched with the same. And therefore through great Travels, Sufferings and Exercises, he cheerfully went in the Lord's Service, who blessed his Labours, so that he was Instrumental in the Lord's Hand for the turning of many from *Darkness to Light, and from Satan's Power to God.* He was neither sparing of Himself, nor his Substance, to serve the Lord the Giver, who blessed him as well with Temporal as Spiritual Blessings; of both which he was very free, in the Love of God, to communicate; having an especial Care

over

over the Poor, that none might want; and a tender reſpect to the leaſt appearance of Good in any, that it might be incouraged: He was concerned for the general Good of all, but eſpecially Serviceable in the Church of Chriſt; being as a Pillar in the Houſe of God, firm and ſtable, ſupporting the Weak, and edifying the Houſhold in Love: His Miniſtry, attended by the Lord's Power, hath often hit my Condition aright, to my benefit, ſatisfaction and comfort: He was a Skilful Labourer in God's Vineyard, knowing as well how to refreſh, water, and gather in due ſeaſon, as to prune and keep up the Fence: He was a Skilful and Valiant Soldier of the Lamb, in Innocency, ſhooting God's Arrows aright againſt *Babylon*, and his Bow abode in its Strength: He was not afraid of the Archers that ſhot at him, having on the *Shield of Faith*, which repelled their envious Darts: His Fighting was not with Carnal, but Spiritual Weapons, under the Banner of Chriſt, his Captain, which is Univerſal Love; in which Love he was rooted and grounded, and flouriſhed like a freſh and fruitful Tree, more and more to the end of his time. I was with him at a Meeting the

day next before his Sickneſs began, being but three days before his departure; in which Meeting, the Lord's Wiſdom and Power in a great meaſure appeared with him, opening many excellent things by him; and his Service therein was great, treating very fully and clearly of the ſundry Diſpenſations of God towards Mankind, in the ſeveral Ages of the World, according to the ſeveral States and Conditions thereof; in order that Mankind, that had been in a loſt and eſtranged Eſtate, in Tranſgreſſion, might come again to be reconciled unto, and acquainted with God, their Creator, and with him enjoy Everlaſting Peace and Happineſs: Shewing alſo, *That God, who at ſundry times, and in divers manners, by his Angels and Prophets, ſpoke unto Mankind formerly, hath in theſe laſt days ſpoken to his People by his Son, whom he hath appointed Heir of all things*; by whom alſo he made the World; who, in the fulneſs of time, came in the Body prepared for him, Born of the Virgin *Mary*, in which he ſpoke and did many excellent things, and ſuffered many things, yea, even unto Death; leaving to all that ſhould believe in him an Example, that they ſhould follow his ſteps;

who

who laid down his Life for their Reconciliation to God, and Redemption from all Iniquity. And alſo, according to the Scriptures, he very clearly and largely declared and teſtified, That the largeſt, cleareſt, and moſt general and excellent Diſpenſation of God's Love, in his Son Chriſt Jeſus, is (as it was in the Apoſtles time) in this our Age and Generation, in and by the Light and Spirit of Chriſt, manifeſted in and unto his People, who walk in Faithfulneſs and Obedience thereunto, to which he Exhorted all; and the Praiſe and Glory of all he aſcribed to God, whoſe Honour he ſought, and not his own. The ſubſtance of which ſound Declaration, and living Teſtimony, by the Lord's Power that attended it, was ſo Imprinted in my Mind and Memory that day, that I believe I ſhall never forget it: So the Lord, who had made him comely, both outwardly and inwardly, and adorned him with a meek, low, and quiet Spirit, and with Wiſdom, clearly to diſcern the deep things of God, in a great meaſure, and to divide the Word of Truth aright, in tender Love and ſound Judgment, was with him to the end of his time; and when he had

accomplished his great Service, which the Lord called him unto, and accompanied him in, and blessed with success, to the good of many; he, having fought the good Fight, and kept the Faith, and finished his Course, laid down his Head in Peace, and Died in the Lord, the righteous Judge; whose Cross in his time, he having cheerfully born, now enjoyeth the Crown of Everlasting Life and Righteousness; and being at rest from his Labours, his Works follow him; and the Testimony of his Works, Writings, and Services may be of Benefit and Service in the Generations to come, and his sweet Memorial will Live with the Just for ever.

He Departed the 11*th Day of the* 3*d Month,* 1696.

Henry Mollineux.

Given forth the 19*th of the* 8*th Month,* 1697.

Christopher

Chriſtopher Winn's *Teſtimony concerning Dear* Roger Haydock, *Deceaſed.*

AS touching this my dearly beloved Friend, I cannot eaſily be ſilent, but expreſs ſomething in Teſtimony concerning him, for a three fold Reaſon:

Firſt, Becauſe the Lord made him an Inſtrument to Preach the Word, by which my hard and unbelieving Heart was reached and tender'd; for although I had heard the Truth preached before, by ſome Friends, yet it was no more than a Wonder to me, remaining ſtill in gainſaying; until it pleaſed God by his Miniſtry to open my Heart, to receive the Word ſpoken by him; by his explaination of that Prayer our Lord taught his Diſciples, and ſhewing who had right to call God Father, was I convinced; at which I often marvelled, remembring my Zeal (in my young Years) for the repeating of it, according to Tradition; yet ſo it ſeemed good to the All-wiſe God, in whom I have believed; and do reverently

rently Bless his Name, for sending his Messenger of Glad-tidings, to Proclaim the acceptable Day, and Preach the Gospel; for which, at that time, he suffer'd Bonds and Imprisonment, having only obtained Liberty for a little season, which he bestowed in visiting the Churches. I am (through Mercy) amongst others, a Seal of his Ministry, which he was careful, as well as prudent, to adorn in Conversation, using sometimes (in familiar Discourse) to say, *He that Preaches abroad, let him Preach at home.*

He was self-denying for the Truth's sake, he was always in a Care, and often in Admonition, lest any should dishonour the Truth, by out-going, or disorderly walking, whose Expression (sometimes) was, *To Walk in Truth, was better than to Talk of it.*

Secondly, Because of my knowledge of him, after my Convincement; it falling to my lot, of later time, to be a Member of that particular Meeting he belonged to; in which time he shewed, that in him had God settled a Care, as well to Build up in the Faith, as to beget to it; helpful to further and promote Vertue in us all,

all, and in no wiſe, Cenſorious as to the Teſtimony of young Friends, nor frowning, whether they appeared before or after him: Yea further (without boaſting) I may ſay, he was a Man greatly fearing the Lord, apt to Teach, prudent to Adviſe, as well as able to do it: I obſerved (in difficult matters) few too hard for him, but by that Wiſdom that was in him, he had ſtrength to go thorow it: So that his Death was a Surpriſal, as well as a felt and known Loſs, to the Churches amongſt whom he frequently converſed; and becauſe thereof, was their Hearts affected with Sorrow. It may appear by his *Journal*, he made uſe of his time, leaving Wife and Children, and Temporal Affairs, to viſit the Churches in theſe and other Nations.

My *Third* and *Laſt Reaſon* that hath been a motive to give this brief Relation, is, That near and true Reſpect I bore towards him in his Service amongſt us; in ſo much, that with a tendered Mind, I now remember him; and a ſence of his Spirit, my Heart tenders: And though to him to Dye is Gain, yet to us Loſs. But who may ſay to God, What doſt Thou?

Thou? Or, Why is it Thus? But rather ſtrengthen our ſelves in the Lord, that we may, according to our Memberſhip, be more capable to ſerve the Lord and his People, as we had him and others for Examples; it was a Portion of the Lord's Spirit that made him a Worthy in *Iſrael*; that hath made me at this time thus Teſtifie of him; ſo that I can ſay, He *being Dead, yet ſpeaketh.* God by his goodneſs grant to raiſe many ſuch helps in *Iſrael*, to the dignifying of his Name, which this our dear deceaſed Friend ſought.

Since I have known Truth (above twenty Years) and obſerved the Converſation of ſuch as were in Chriſt before me; I have beheld few (if any) more remote from ſelf-Praiſe or Exaltation: I believe (while in this Tabernacle) I ſhall not forget his Advice to me, the firſt opportunity I had with him, after I was convinced by him (*viz.*) Not to *Attribute any thing to Man, but give God the Glory*; and with what Reverence and Gravity theſe things were expreſſed; his Humility at that time reached the better part in me, and I hope will remain as a Nail faſtned in a ſure Place: My Prayer to the Lord is that he may raiſe many

ſuch

ſuch Miniſters in his now *Iſrael*; to the furtherance of his Name, Truth and Holineſs; and that many may be willing (as he was) to ſpend and be ſpent; to go to and fro, that Knowledge may be increaſed.

What I have already teſtified of this my Father and Friend (for in his Bonds he begat me) hath eaſed my Spirit; I loved him dearly in his Life, and no leſs at his Death, whoſe Savour reached to People of all ſorts, and his Death lamented. I was ſeveral times with him in his Sickneſs, and was concerned in Mind to go down a little before his Departure, ſo that with many good Friends I was preſent, and ſaw him put off this outward Tabernacle, though to our Sorrow; yet in a full perſwaſion that he died the Death of the Righteous, prepared for that future felicity, which a numberleſs Number is following after, which neither Hell, nor Death, Beaſt or falſe Prophet, ſhall be able to hinder. *Amen, Amen.*

Although I could further Amplify and Enlarge this my Teſtimony, yet ſhall deſiſt, with Real and Ardent Deſires to the

the Lord, that he may order our Conversation aright; and that all that names the Name of Jesus may depart from Iniquity, and be sanctified to reign with the Righteous World without End,

Christopher Winn.

Penketh, near *Warrington* in *Lancashire*, the 3d of the 3d Month, 1697.

William

William Ellis's *Teſtimony concerning dear Friend*, Roger Haydock,

I Have much in my Heart, concerning our dear Friend, *Roger Haydock*, tho' I cannot expreſs to the full what I know of him; but, however, I ſhall ſay the leſs, not queſtioning but that there are Teſtimonies in the Hearts of many Friends, to his Worth, and Faithfulneſs, and Service, in the Bleſſed and Holy Truth, wherein we have believed, and felt the Bleſſed Effects of our Faith, to the great Comfort and Conſolation of our Souls.

It was about twenty one Years, the laſt 3d Month, ſince I was Convinced of the Bleſſed Truth: And though I have ſince that day had many Inſtructors *in Chriſt*, yet I have not many Fathers; for *in Chriſt Jeſus* was I Begotten, by him, through the Goſpel, and the Operation of the Holy Spirit, which did Effectually open a door of Entrance in my Heart, as it opened a door of Utterance unto him: It was at a Meeting at *Bradley*, near *Skipton*,

ton, in *Yorkſhire*, where he declared the Day of God, which was broken forth in this Age, in great Splendor to Enlighten Mankind; he ſpoke many things which reached the States of many in that day, alluding from the State of *Iſrael* of old, who paſſed through the Sea, and ſaw the wondrous Works which the Lord wrought for their Deliverance, yet ſome forgot him, and made themſelves Idols of their Jewels and Earings; ſaying, *Theſe be thy Gods, O Iſrael, who brought thee out of the Land of* Egypt; *and then ſat down to Eat and Drink, and roſe to Play:* With many more precious Words, wherewith he did ſound forth the glorious Goſpel; I was abundantly ſatisfied that day, with what I had felt and heard: So I took heed unto the Word in my Heart, unto which I had been directed by him; and it grew and Increaſed, and my Faith Increaſed, and I became, according to my ſmall Meaſure, obedient thereunto; and my Soul was in love with the Truth, and the Followers thereof, eſpecially with him who had been the Inſtrument of publiſhing the ſame to me; his Feet was indeed beautiful unto me, and I could ſay in Truth, *Bleſſed be him that*

that Cometh in the Name of the Lord: I ſaw his Zeal, and was ſenſible of the Sincerity of his Heart, and Endeavours in his Life-time, to promote, to his utmoſt, the great Name of God.

And when (through Providence) I came to be more Intimately Acquainted with him, I was confirmed in my ſenſe of him, and his Love to God, and Zeal for the Truth, and have in many private Opportunities with him, been abundantly ſatisfied in the ſweet Society and Fellowſhip we have injoyed together; and I am fully perſwaded that his *Root* was in the *Truth*, and that he was ſenſible that the *Root* bore him, and he grew therein; and laboured much to bring *People* to be eſtabliſhed upon the *Sure Rock*, *Chriſt Jeſus*, the *Root of Life*, upon which the *True Church* is Built: And I know his Labours in that Reſpect was great, and the Lord ſaw his Faithfulneſs, and poured out upon him the Spirit of Wiſdom and Underſtanding, and of a ſound Mind, to promote Good Diſcipline, and Comely Order in his Church; that She might be like the *True Church* of Old, which *John* ſpoke of, under the Similitude of *A Woman*,

who was clothed with the Sun, and had the Moon under her Feet: Which Glory did far Excel the Glory that attended *Solomon* in his beſt State; for the ſake of which, the Queen of the *South* came far, and was overcome with the Sight thereof.

Thus did he Labour and Travel in his Day, ſpending himſelf, that the Church might be adorned with the Comely Attire and Ornaments of the Holy Spirit, and that the Name of the Lord Jeſus, her Head, might ſpread to the Ends of the Earth.

Bleſſed be the great God of Heaven and Earth, that raiſed up him, and many more, who could hold the Sword, and be Expert in the War; like the (*Cant.* 3. 7, 8.) *Threeſcore Valiant Men of Iſrael,* who *kept the Bed of* Solomon: Or, like the (*Judges* 20. 15, 16.) *Men of* Benjamin, *who could Sling to an Hairs Breadth, and not miſs.*

The Lord Raiſe up more ſuch Faithful Labourers in his Vineyard, and give them Wiſdom and Zeal, to Train up thoſe who ſhall believe in the Truth, in ſound Diſcipline, as well as in Word and Doctrine,

ctrine, that he may Restore unto the Church (*Isa.* 1. 26.) *Judges as at the First, and Counsellors as at the Beginning*; that Men may call them, The *City of Righteousness, The Faithful City,*

William Ellis.

London, *the* 20*th of the* 6*th Month*, 1697.

A Short, Plain, and True Teſtimony, for and in the behalf of our deceaſed Friend, Roger Haydock.

ALthough I heard that ſome Friends had Intentions to Write ſomething by way of Teſtimony, as a Memorial of this Servant of Chriſt, above-named; yet upon Conſideration, I did not find my ſelf clear and eaſie (though delayed for a time) except I did caſt in my *Mite* amongſt the reſt, having had knowledge of him, ſince he was convinced, and received the Truth, which was in the Year 1667. ſince which time, I obſerved that he was ſtill in a growing Condition in the Truth, to his laſt End; as a Tree planted near the River of Life, in God's Garden, which was always Green, whoſe Branch withered not, but ſpread over the Wall, that they without might be induced to come in, to be made partakers of the Fruit of the bleſſed Vine, Chriſt, (in due ſeaſon) as faithfulneſs to the Call and Gift of God was lived in.

He was a Man that had good Will for all, and true Love, eſpecially to the Houſe-hold of Faith, Poor or Rich; was no

no Reſpecter of Perſons in thoſe Caſes, but had an Eye to the Inward State and Condition, ſo that as Truth did encreaſe andproſper in any,his Love encreaſed; for it was his great delight to ſee Truth proſper, and Friends in it, for he loved Friends for Truth's ſake: God endued him withWiſdom from above,that he had a ſenſe of Inward States, ſo that he could divide the Word aright; Bread, and ſweet Wine for Obedient Children, and Judgment for the Rebellious: But with ſuch Wiſdom and Moderation, that gained upon many of them, ſo as to conſider what it was they rebelled againſt, even the Light of Jeſus Inwardly, diſcovering that which is Evil.

He certainly learn'd of Chriſt to be Meek and Low in Heart, very clear from an exalted Spirit, but ready to be a Servant to the leaſt Child: I believe it was pleaſant to him to be doing Good; he was a Man given to Hoſpitality himſelf, and very Careful of the Poor; I heard him once ſay in a Meeting, upon occaſion, *We have enough, let not the Poor want.*

He was a Man of good Utterance in his Declaration,and the Goſpel he preached, he lived in, and preached it Freely,

as he had Freely received it from God; it was the Power of God, that comes over the Power of Satan, in Man: His Doctrine dropped as the Dew and ſmall Rain, to the refreſhing of the tender Buds and Branches in the Vine, Chriſt, and comforting the ſtronger that did abide therein; he was an Help and Support to the Caſt-down, of which I have ſome Experience; and although he was younger than I, yet I had a great eſteem of him for Truth's ſake, and did honour him as an Elder; yea, with double honour, for he was worthy; who ruled his own Houſe well, and took care of the Church of Chriſt: I have been often upon occaſion in his Family, and never ſaw better Government in any Family, whereſoever I came, than there: He hath left a good Example behind him to his dear Wife, who obſerveth it diligently.

He was faithful in that Work God called him unto, which many are Witneſſes of, in his own Native Country, beſides his Services in other Nations, as, *Scotland*, *Ireland*, *Holland* and *Germany*.

He hath been ſeveral times a Sufferer for Truth, but never daunted, but reign'd in Authority, in the Power of God, as

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a King, over the Power of Darkneſs and Perſecution, which was no more to him, than a little Duſt under his Feet.

I was with him in a Meeting, where ſome in Office (as was ſaid) aſſiſted with a great Company of Rude Fellows, with great Staves, making a noiſe like Mad-Men, finding him at Prayer, had like to have pulled him off his Knees, but were ſomething reſtrained, of which he took no notice; but when he did riſe, they laid hold on him, and hurried him away out of the Meeting, with an howling noiſe, like a Company of Wolves that had made a Prey upon a Lamb, for ſo he behaved himſelf; all which did not ſo much touch nor hurt him, as to alter his Countenance, as I perceived: But after the Rude People were gone, Friends continued their Meeting; and there being ſome from ſeveral Meetings, we had a good Meeting; for the Power of Darkneſs was driven away, and the Enemies blinded. And this was at *Freckleton*, in the *Fylde*, where there is now a ſettled Meeting, and hath been for ſeveral Years. He was alſo Priſoner for the Truth at *Lancaſter-Caſtle* ſeveral times.

Now, in as much as I am fully ſatisfied that his Spirit is Crowned with Life Eternal in Heaven (where my Spirit, in ſome Meaſure, hath unity with him, as he is brought to my Remembrance) Why ſhould not his Name, which is precious, be kept in a living Remembrance from one Generation to another, for the ſtirring up others to follow him, as he followed Chriſt? That over all, God may have all the Honour, the Glory, and the Praiſe, who alone is worthy; for this my Friend, in his Life time, never ſought it to himſelf, but ſought the Honour of God only.

He was of excellent Service in theſe parts where he lived, upon Truth's Account; but what he did, it was by the Aſſiſtance of God's Holy Spirit and Grace given unto him, ſo nothing to be attributed to Man, tho' he was a good Man; for out of the good Treaſure of his Heart, he brought forth good things.

He was of a Noble Spirit, a Perſon Prudent in Matters, and the Lord was with him; his Company was Pleaſant, and his Diſcourſe Profitable.

I may hope that none will be offended with me, that I give ſo much Commen-

dations to God's Workmanſhip, both Inward and Outward, that God may have the Honour and Praiſe of his own Work: And when he, according to the Will of God, had finiſhed his Courſe, the Lord was pleaſed to favour him with but a ſhort Sickneſs: He had his Accounts ready, he laid down his Head in Peace, and dyed in the Faith, the 11th day of the 3d Month, 1696.

Iſaac Aſhton, Sen.

Given forth the 21ſt of the 7th Month, 1697.

James

James Laithwait's *Teſtimony concerning* Roger Haydock, *deceaſed.*

OUR Faithful and Well-beloved Friend, *Roger Haydock*, was Born of honeſt Parents, who were of good Repute in the World; and concerning him I have this Teſtimony to bear, from a certain Knowledge I had of him, for I knew him ſoon after he was Convinced, and received the Knowledge of the Truth; and I then took great notice of him, he appearing in great Humility, and under a great Inward Exerciſe and Travel of Spirit, before he appeared in a publick Teſtimony for the Truth, which was about the Year 1669. At which time, a great Power and clear Life was ſhewn forth in him, in the beginning of his day, it being a day of the Revelation of the great Power of God, and of his Powerful Word of Eternal Life; of which, this our faithful Friend was a Miniſter; to which work the Lord by his Grace had called him, and he freely gave up, and devoted himſelf to that Service; for which the Lord had well

well fitted and qualified him, and made him of great Ability through the Spirit, giving him ſound Knowledge, and deep Diſcerning, to find out the Myſterious Workings of the Enemy of Mankind, ſo that he was very skillful to divide the Word of Truth aright. And at that time there was great Service to be done for the Lord, for then many had tender Deſires after the Knowledge of God, and were Seeking and Enquiring after the way of Truth, which leadeth to Eternal Life; and to ſuch he was an Helper, and faithful Inſtructor in the Lord Jeſus; and being zealouſly Careful that he might compleat the Work and Service that the Lord had called him unto, and promote the Intereſt and Honour of God, and be Inſtrumental for the good of many of the Children of Men; He went under a great Concern and Exerciſe of Spirit, through great Travels, Sufferings and Labour of Body, preaching the Goſpel of Chriſt freely, that many might be turned to God, and gain the Knowledge of him, and be gathered into the one Fold and Paſture of Eternal Life, out of the By-Ways, and Dark Paths,

Paths, and Vain Religions of the worldly-minded; and ſo might know a coming out of Darkneſs, and a walking in the true Light, and way of Life and Righteouſneſs, that they might pleaſe their Creator, and anſwer the end of his Love, revealed in his Son, and manifeſted in the Light: And the Lord, who imployed him in his Service, bleſſed his endeavours therein; for many received his Teſtimony, and thereby were turned from Darkneſs to Light, and out of the Paths of Error, into the Way of Righteouſneſs.

His Labours and Travels are in part declared by his *Journal*, which ſheweth his Travels in ſeveral Countries and Nations, and ſometimes amongſt People of a ſtrange Language: A bleſſed work he went through in faithfulneſs unto the End.

He was a great Helper, and of great Service in the Church of Chriſt, and his Labours and Miniſtry therein were very ſucceſsful; he was often prevalent to end Differences and Diſcord, where the Enemy had ſown any amongſt Brethren: His Doctrine received of the Lord was ſound, and deep Matters were often

often opened by him, and it was his delight to do Service for God, and to help the good Work forward in any; he being earneſtly concerned that all that knew God, might *Glorifie him as God:* And the Lord bleſſed him, whilſt here, with ſuch Mercies as appertain to the making of a Man's Life Comfortable in this World, which the Lord ſaw (no doubt) he was worthy of; who richly recompenſeth all thoſe that Love him, and Seek his Honour, and the Welfare of his Church, as this our faithful Friend did, and his Memorial will be long upon the Earth amongſt the Generations of the Righteous.

I might write much concerning him, and his Vertuous Life, which was Comely and Honourable, and of a loving and friendly Behaviour amongſt Men: His Company was Pleaſant and Profitable, and many were ſorry to part with him.

But though his Removal hence be a loſs to many, yet I am well aſſured that he hath gained thereby, and is in the enjoyment of Peace, and of an endleſs Treaſure in Heaven, amongſt the number of the Bleſſed, with Chriſt in his

King.

Kingdom; and being at reſt from his Labours, his Works follow him: And it is my earneſt deſire, that we who are left behind (which is but for a little ſpace) may ſo improve our Time and Gifts, that in the end, we may have a Share of the ſame Reward, that is laid up for all the Faithful.

James Laithwait.

A Brief Account, &c.

An EPISTLE to FRIENDS of Blackrod-*Meeting*.

IN Love unfained do I Salute you, and in the Fear of God Exhort you to Faithfulneſs, and in the Word of the Lord Counſel you, To be Watchful in your Meetings, that the weighty Work and Service of God, which he hath concerned you in, be not ſlighted by any of you, through Unfaithfulneſs, and want of Watchfulneſs.

Friends, The Seed which God hath ſown is good; if you be watchful, it will grow and proſper, and cover the Ground, and the Earth will be bleſſed: But if you ſleep, the Enemy will ſow Tares, which will grow up with it, and choke it; ſo the Ground that affords them nouriſhment will be curſed. This is the Word

of

of Truth unto you; ſo as in Love to the Seed which is good, and in Bowels of Compaſſion to your Immortal Souls, which are of great Price in the ſight of God, deſiring the Seed's Proſperity, and your Souls Good, in the ſenſe of its Suffering, and of the Deprivation of God's Love unto you, who, in this Incumbent Duty of Watchfulneſs, have been negligent; it hath been upon me many times, in the Motion of God's Spirit, to Reprove your Negligence, and likewiſe Exhort and Admoniſh you to Faithfulneſs, in that Duty, whilſt converſant with you; even ſo, ſince remote from you, outwardly ſeparated, and under Bonds reſtrained, the ſence of the Non-performance of that ſo weighty a Duty, on your behalf, who are herein concerned (whereby God's Righteous Soul hath been vexed, and the Spirit of the Upright and Sincere-hearted to God, amongſt you, have been made ſad) hath ſometimes come before me, to my grief; and yet remaineth in my view, to the ſaddening of my Spirit, who am truly a well-wiſher of *Zion*, and one (though outwardly confined) yet travels for the Proſperity of *Jeruſalem*, in Spirit, which is at liberty (which Man cannot

cannot confine.) Therefore it entered my Heart, in the Word of Truth, to ſignifie God's Counſel unto you, That ye be watchful, that the good Seed which God hath ſown may grow deeply, having depth of Earth, even room in the honeſt Heart; that it may bring forth, in ſome *Thirty*, in ſome *Sixty*, in ſome an *Hundred fold*; but in all of you, ſome to his Praiſe; leſt the Enemy ſow his Seed, and it grow, (and the Ground be nigh unto curſing) whoſe end is to be burned.

And *Friends*, another word hath often run thorough me, when preſent with you, That you *Love one another*; and the ſame word is in me, though I be from you, whereby I know the Cauſe yet remains in you: And truly I may take up a Lamentation for you, who are concerned, who will not be counſelled: How often hath the Lord ſtriven with you? How often hath his Word been ſpoken unto you? And how often hath his Servants laboured amongſt you? And do you yet live in Strife and Contention? Truly I am ſorry for you, and that the precious Truth is diſhonoured by you; it is a grief upon my Spirit, and upon the Spirits of the Upright-hearted among you: *If there-*

fore you have an Ear to hear, hear; put away Strife, Envy and Contention, and labour a Reconciliation in the Love, if ſo be the Lord's Anger may be appeaſed, which is kindled againſt you, becauſe of theſe things, and you periſh not in his hot Diſpleaſure.

And *Friends*, You who are *Called*, and *Choſen*, and *Faithful* (for a Remnant of ſuch I know there is amongſt you, who keep your Garments unſpotted of the World, anſwering the Pure in all) Dwell you in the Feeling of the weighty Life, which hath ſeaſoned you, that in it you may Read me, Feel me, and Embrace me, in the Arm of my Father's Love, even as you are Read, Felt and Embraced; that tho' outwardly ſeparated, yet in that Inſeparable Bond of Unity, in which we are One, and our place One, even with the Son, to behold his Glory; we may lie down together, and Solace our ſelves together, in the Overcoming of our Father's Love, whoſe Care is over us, and whoſe Love flows towards us: To whom be Glory for Ever and Ever.

Your Brother in true Love,

R. Haydock.

Lancaſter-Caſtle, the 2d of the 8th Month, 1674.

THE

THE SKIRMISHER CONFOUNDED:

Being a Collection of ſeveral Paſſages, taken out of ſome Books of *John Cheyney*'s, who ſtiles himſelf, *The Author of the Skirmiſh upon Quakeriſm.*

In which is the Baſeneſs, Wickedneſs, Contradictions, Lyes, Hypocriſie, Unbelief, Confuſion and Blaſphemy of that *Skirmiſhing Prieſt* Diſcovered, and He Laid Open, to the View of every one who ſhall read with a Single Eye.

Collected by a Friend to the Truth, and a Well-wiſher to the Souls of all People,
ROGER HATDOCK.

Iſa. 54. 17. *No Weapon that is formed againſt thee ſhall proſper, and every Tongue that ſhall riſe up in judgment againſt thee, thou ſhalt condemn. This is the Heritage of the Servants of the Lord; and their Righteouſneſs is of me, ſaith the Lord.*

Pſalm 7. 15. *He made a Pit, and digged it, and is fallen into the Ditch which he made.*

London, Printed and Sold by *T. Sowle*, 1699.

UMI

THE SKIRMISHER Confounded, &c.

John Cheyney, in his Book, entituled, *A Call to Prayer*, &c. in the Preface to the Reader, ſaith thus, *I would be loth to faſten any Error upon any Perſon, which I can perceive him not to hold; and I would Candidly Interpret all Words, ſo far as I can, with Conſcience and Juſtice to the Truth.*

The next Page, of the ſame Preface to the Reader, thus, *I do not know but, by their Opinion of the Light within, Devils and Damned Souls may be ſaved.*

In his Book, entituled, *The Skirmiſh*, &c. p. 4. Penn's *Poſition doth juſtifie the* Iriſh *Rebellion, the* French *Maſſacre, the* Marian *Perſecution, the Ten Perſecutions of the Primitive Churches, the Gun-Powder Treaſon.*

P. 13. of the ſame Book, *I would be glad to make the beſt I can of your Poſition.*

Animadversion, Can there be greater Baseness, than under pretence of Candor, to be thus Absurd? Is it not great wickedness, in this Skirmisher, to make such Ungodly Consequences of so Harmless a Position, and yet afterwards say, He would be glad to make the best he can of it?

Here followeth the PRIEST's *Contradictions.*

John Cheyney } *against* { John Cheyney,
The Skirmisher } OR, { *Himself.*
} *fighting* {

Assertion.	*Contradiction.*
1. CAll to Prayer, p. 117. *I dare say, let the Light within alone, and say nothing to it, and it shall never move any* Quaker, *or ungodly Soul, to pray, till Death, or the Flames of Hell, shall awake them.*	1. C*All to Prayer,* p. 119. For though the Light may move, yet it will be but a weak Motion, and the Motion of the Darkness, or Fleshly Part, will overcome.

2. P. 119.

2. P. 119. *A Quaker, or any other, may live a secure Flesh-pleasing Life all his Days, and never have one effectual Motion to Prayer, if he be ruled by the Light within.*

2. P. 119. That which should Move them to Prayer, the Light within, is over-powered by the Darkness.

3. P. 119. *The Quakers could hardly devise a more sin-pleasing Doctrine, than never to pray without a Motion from the Light within.*

3. P. 118. I'll tell thee what keeps me from Prayer; when my Conscience, and the Light within, moves me to Prayer, my Sloth and Laziness, my Deadness, want of Life, and Hunger, and Spirit in my Soul.

4. P. 109. *Their grand Principle of the Light within, is not consistent with Right Prayer.*

4. P. 3, 4. Right Prayer is not meer Words, nor a meer Work of Nature, nor bare Humane Industry and Striving, without the special Grace and Concurrence of God.

5. P. 76. *The Spirit of God is a Spirit of Supplication, he commands and moves to Prayer.* p. 20. *The Spirit doth intercede in us —— we could do nothing without the ſpecial Help of God's Spirit —— without the ſpecial Help of God's Spirit we can do no Spiritual Work.*

5. P. 115. Their great Aſſertion, that Prayer is not to be done without the Motion of the Light within—ſome have confeſſed, they never Prayed without the Motion from the Spirit of God. P. 98. You need no Motion of the Spirit to tell you when to feed and cloath your Bodies; but you need a Motion from the Spirit, to put you upon to dreſs and feed your Souls.

6. Quakeriſm Subverted, p. 18. *The Light within tells me, there is a God.*

6. P. 101. Truſt not that blind deceitful Guide within you, the Light within you, leſt it lead you into Everlaſting Darkneſs.

7. Skirmiſh. p. 13. *The Light within, which ſhould be Man's Guide, takes*

7. P. 61. When God and Conſcience have called to this Duty, a lazy, car-

part

part with the Flesh, and Satan against God.

carnal, self-willed Mind has kept us away.

8. Call to Pray. p. 111. *They are no People of Prayer, and make no use of Prayer.* P. 101. *A Prayerless People, of a Prayerless Religion. Prayerless Pretenders to Holiness.*

8. P. 114. If Report be true, when they do Pray; for I have heard and believe, that sometimes they Pray.

9. Skirmish. p. 13. *If the Scriptures go, farewell God, and Christ, and Heaven, and all Law and Rule.*

9. P. 62. Must a hungry Man need a Scripture to tell him how often he must Eat? No more doth a hungry Soul need a Scripture to tell him how often he must Pray.

Besides these Contradictions, out of his Books, I shall add one more, out of two Manuscripts, written with his own Hand; which I think he will not deny (and I am certain in this he hath no cause to blame the *Printer*, as sometime he did) but if he denies it, I can both produce and prove it:

10. *O Lord, thou knowest that I am what I profess my self to be, Thy Servant, sincere and upright,*
John Cheyney,

10. Given forth by a weak Believing Christian, and Disobedient Servant of Christ,
John Cheyney.

I shall here set down some of his Confessions to the Light, Grace and Spirit of God; and then discover his Lyes, &c.

Pag. 120. THE *Light then prevails Habitually, and there is a kind of continual Exercise of the Soul, by Internal Prayer.*

Pag. 122. *The Soul and Heart of Prayer is within, seen to God.*

Pag. 4. *There is a great deal of Praying outwardly, which is not right and sincere Praying, outwardly Balling and Canting.*

Pag. 90. *He that turneth away his Ear from hearing the Law, even his Prayer shall be Abomination.*

R. H. queries, Is not the *Law* Light? And where is this Law, and the Ear also that

that ſhould be turned to it, without Man, or within Man?

Pag. 7. *All right Prayer muſt be in the Name of the Lord Jeſus Chriſt.—The bare naming of Chriſt is not enough.*

Pag. 12. *Whilſt there is Grace in the Soul, there will be a Root of Prayer.*

Pag. 28. *What is God to me, if I have no Life or Spirit in me, wherewith to ſeek him, and apply my ſelf to him?*

R. H. queries, Whether all Men have not need of Life or Spirit in them (as well as Prieſt *Cheyney*) wherewith to ſeek God, and apply themſelves to God? And if ſo, Why does this Prieſt tell the People, The *Quakers* mangle God and Chriſt, and cut them in pieces, becauſe they ſay, God hath given People a Meaſure of Life, Light and Spirit, wherewith they may ſeek after, and apply themſelves to God?

Pag. 20. *The Spirit doth intercede in us, by a kind of a continual reſtleſs Motion and Importunity towards God.*

Pag. 57. *Wicked People, were it not to ſtill their Conſciences, they would not pray that little which they do.*

R. H. queries, Doth not the Light in the Conſcience move them to Pray? Is it as a drunken negligent Coach-Man? Or rather,

rather, Doth it not do its Office truly, and is clear of the Priest's wicked Charge? Hear him farther:

Pag. 84. *This is the Language and Practice of Worldliness, Stand by, God; stand by, Christ, and Eternal Life; cease Conscience, away Spirit, let my Soul sink.*

R. H. Sure God and Christ, the Light and Spirit, are not to be blamed, since they are bidden, Stand by; and are turned from, before the Soul can sink. But what a Strait doth this bring the *Skirmisher* into? who, in his Book, entituled, *Quakerism Subverted*, p. 31. tells us, *If the Light be blameless*; or in effect he saith, (for his words admit of the Consequence) *If there be any thing in Man, though of God, and not of Man, that is Innocent and Blameless before God; then the* Quakers *are in the Right, and all that he hath writ, as also his* Skirmish, *must fall to the Ground, and he must acknowledge himself to be utterly defeated, and to have lost the Day.*

Now, that there is something of God in Man, he also grants, p. 28. of the same Book, in these words, *There is something of God, something of Satan; Flesh and Spirit, Light and Darkness.*

Now,

Now, to the Conſcience of the Reader, in the ſight of God, do I leave it, that Judgment may be given betwixt the *Skirmiſher* and the *Quakers*, whether the *Skirmiſher* be not utterly Routed. Hear him farther:

Call to Prayer, p. 103. *So dangerous is it to reſiſt the Spirit of the Lord, and to impriſon the Truth in Unrighteouſneſs, and to go about to ſalve an Ulcerous Conſcience, by falſe Cures; they may ſerve for a while; but the day is at Hand, when God will ſearch us all.*

R. H. The *Prieſt* grants the Spirit of the Lord may be reſiſted, and the Truth in Unrighteouſneſs impriſoned. Now I query, Whether this Reſiſting the Spirit, and Impriſoning the Truth, be within Man, or without him?

Pag. 41. *A Gracious Man* (ſaith the Prieſt) *may ſilently Worſhip God, and Speak to God, and ſo as none may hear but himſelf, and yet be moſt fervent in Prayer.* And yet this Prieſt ſcoffingly ſaith, p. 101, 102. *How many dumb and ſilent Meetings have you, without either Prayer or Preaching?* P. 19. *Men may give us Words and Forms to uſe, but they cannot give us the Spirit of Grace and Supplication.* P. 17.

Who

Who knows how to pray to God, further than God shall teach and enable him?

R. H. queries, Whether it be not safe for all then, to feel God's Spirit with them, to teach them in Prayer? Hear what the Priest himself saith:

Pag. 21. *When the Spirit of the Lord is from Man, he can do nothing; Prayer sticks in his Mouth like Choak-Cheese.*

Thus much by the Priest, in Honour of the Light, Grace, and Spirit of God, in Prayer.

I shall here add some of the Priest's Lyes, and so proceed.

Pag. 122. *The* Quakers *declare themselves to be Hypocrites.*

Pag. 50. *Christ answers, Get you gone, away with you* (to wit, *the five foolish Virgins*) *ye are Workers of Iniquity, I never knew you.*

Pag. 146. *I am passed through the Red-Sea,* Egypt *is behind me; I am escaped out of* Sodom, *I am from under the Bondage of Spiritual* Pharaoh, *the Devil, who once was my Father and Master.*

Skirmish,

Skirmiſh, p. 2. *The* Quakers *Profeſs to build their Religion and Hopes upon the Scriptures,*

Call to Prayer, p. 15. *God hears wicked Men in their diſtreſs, and grants them many good things, in anſwer to their Prayers.*

Anſw. This contradicteth the Scripture, *If I* (ſaid *David*) *regard Iniquity in my Heart, the Lord will not hear me,* Pſalm 66. 18.

Beſides theſe, there are many other forged Lyes in his Books; which, for Brevity ſake, I paſs by at this time.

He tells the World. p. 115. *That he hath diſcourſed with ſome* Quakers, *who have confeſſed to him, that they never Pray without a Motion from God's Spirit.*

R. H. queries, Why ſhould they pray without God's Spirit? *J. C.* himſelf confeſſeth elſewhere (as I have hinted before) That nothing can be done in *Prayer*, without the ſpecial Help of God's Spirit; yet he blames the *Quakers* for refuſing to Pray, without the Spirit move them: But had they not better do ſo, than go before or without the Spirit, and have their Prayer ſtick in their Mouths, like Choak-Cheeſe, as ſaid *John Cheyney* before? But in this I have reaſon to ſuſpect Forgery, That

thoſe

those *Quakers* should confess to him, They, in many Years, have not had a Motion to *Prayer*. Now, if his Tale be true, let him give us the Names of such; if it be false, let his Iniquity stop his Mouth, and let Shame come over him. But to proceed:

Call to Prayer, p. 42. *God is a Spirit, and he requires Spirit in every Performance, and nothing but the Life and Spirit, and Zeal and Fervency, in all our Duties and Services will please him.* Mal. 1. and last, *Cursed be the Deceiver, which hath a Male in his Flock, and voweth and sacrificeth unto God a corrupt thing.*

R. H. Well, enough for the Downfal of this *Skirmisher*: The *Priest* confesseth, he hath a Male; asserts, God requireth nothing else; neither will he be pleased with any thing else, but Spirit, Life, Zeal and Fervency: He grants, That the Deceiver, who hath a *Male*, may sacrifice to God a corrupt thing, *to wit*, A Cold, Distracted, Lifeless, Dead Prayer; and such Prayers, Offerings and Sacrifices are Abomination to God; no more pleasing to him, than was the cutting off of a Dog's Neck, or offering Swines Blood; and unto such Deceivers the Curse is due.

Now,

Now, how near this Prieſt *Cheyne*'s Prayers are thereunto, read in his own Words, publiſhed to the World, which need little Animadverſion, becauſe they ſpeak fully of themſelves; he ought not to be angry with me for repeating them, ſince he hath cauſed them to be printed; if he be aſhamed of them, let him call them in, and recant; and what I have in my cuſtody, he ſhall have freely. But to the Matter, in order to ſhew his Hypocriſie:

Call to Prayer, p. 45, 46. *We all come under Reproof for our Coldneſs and Deadneſs in Prayer; there is much deteſtable Hypocriſie and Coldneſs committed by us in our ſolemn Prayers to God, both in ſecret, in private, and in publick.* Doth not this ſpeak forth it ſelf? But hear him further: *What is this but to mock the Almighty God, and to ſport with Conſuming Fire, and dally and play with Everlaſting Torment, and be in jeſt and complement with Heaven and Hell, and make a light matter of Sin and Eternity? What is this but a Profanation of God's Name, and going to Hell upon our Knees, and a Provoking God to deny us thoſe Mercies which we ſo faintly beg?——Why do we pray like canting Beggars, like Dreamers and Sleepers?*

Pag. 135. *O my God, forgive me all my Omiſſion of Prayer, all my Coldneſs, Deadneſs, Lukewarmneſs and Diſtractions in Prayer.*

Pag. 139. *I am diſtracted in Prayer, I am ſoon weary, I come poorly off, my Foes are too hard for me—Why go I mourning all the Day long, when the Comforter, which ſhould relieve my Soul, is gone from me?*

Pag. 145. *It is a great Miſery, as well as Sin, to be Lukewarm in Prayer—I Tremble to have my Lukewarm Prayers abhorred by God, and ſpued out of his Mouth, and caſt in my Face, like Dung.—— If I get to Heaven, it muſt be by this Trade of begging.*

Pag. 143. This Prieſt *Cheyney* tells us, *If he be idle in Prayer, he ſhall have but a ragged tattered Soul:* Mark, he ſaith, *I ſhall not be able to cover or conceal my Wickedneſs from the World.*

R. H. querieth, Whether this be not a Hypocrite indeed; who, by *Diſtracted Prayers*, thinks to hide his Wickedneſs from the World? Hear him further:

Pag. 47. *O loitering Souls! Unprofitable and unfraitful Servants all of us to our Heavenly Maſter! Let us be aſhamed of our Doings, and mend our Prayers, leſt God ſpue them out of his Mouth.*

Pag.

Pag. 131. *Hadſt thou, O my Soul, but a right Senſe of God, thou couldſt not but be fervent in Prayer! Thou prayeſt, but how? Exceeding coldly.*

R. H. The Prieſt grants, he hath not a right Senſe of God, and that he prays exceeding coldly; yet in page 141. he ſaith, *But the Lord is with me, and ſhall preſerve me unto his heavenly Kingdom.* But mark Reader, what follows in the ſame page: *But yet my Soul is much ſadded, and caſt down, when I conſider what Strivings and Fightings there is in my Prayer, againſt it ſelf; one part in me would be more Holy, and another part contradicteth it, and would be as I am, and have leave to be Unholy; one ſide is for God and Heaven, and the other ſide favoureth Earth, and is all for the Fleſh, and grudgeth every painful Sigh for Heaven: O how is my Soul toſſed between theſe two Contenders! And I am compelled to pray* Hypocritically, *and* Diſſemble *with God, and utter Untruths unto him that ſearcheth the Hearts, and delighteth not but in upright Lips.*

But this is not all (though enough to confound this *Skirmiſher*) Yet he ſhuts up himſelf in Unbelief. Hear him: *But either it muſt be ſo in part, or there will be no Praying in this World.*

R. H. querieth, Muſt there either be Hypocritical Praying, Diſſembling with God, and uttering Untruths to him that ſearcheth the Hearts, or no Praying in this World? God forbid: Let this Lying, Diſſembling Hypocrite's Mouth be ſtopp'd; the Spirit of God initeth better Matter; it teacheth all the Sons of God, who are led by it, to pray with it, and with Underſtanding, (not rude or diſtracted, like Prieſt *Cheyney*) but to offer to God, what God hath prepared; for he prepares the Morning and the Evening Sacrifice, which as ſweet Incenſe is accepted of him: He hears his own Spirit, and another ſpirit he will not hear. Hear what he ſaith to their Congregations:

Call to Prayer, p. 30. *O how little of Prayer is there in our Congregations? Indeed there is Praying in many Congregations, but it is rather a Mocking of God, moſt Vile Hypocriſie; ſo often as the publick Prayers are read and repeated by the Miniſter and People, ſo often the Name of God is taken in vain exceedingly, by many Hypocritical Miniſters and People.* And yet the *Prieſt* ſaith of himſelf, p. 142. *I am the moſt Rude and Unskilful of all thy Miniſters.*

I ſhall

I ſhall now touch his Confuſion, and ſo diſcover his Blaſphemy.

Call to Prayer, p. 16. *Prayer is a Holy and Reverend Communion of ſinful Duſt and Aſhes, with the great and glorious God.*

Pag. 108. He tells of a *Quaker, that had ſo much of Chriſt's Spirit and Religion* Outwardly in Him, *as to pray.*

Pag. 52. *I think there are but few Hypocrites that keep up a conſtant Courſe of Prayer; and yet I cannot ſay, but there may be ſome, and* Many.

Pag. 145. *Tho' Chriſt be not preſent upon Earth, Corporally and Carnally, he is truly preſent by his Spirit, and he dwells in his Saints.* This latter is for the Quakers.

Pag. 66. The *Prieſt* ſaith, *Behold we are lean, exceeding lean, like blaſted Corn; there is Huſk, but no Corn.*

Pag. 72. *Thence it is that we are like raw Fleſh, unſodden Chriſtians, Milk-ſops.*

Quakeriſm Subverted, p. 27, 28. The *Prieſt* ſaith, *In every Man, ſince the Fall, there is ſomething of God, and ſomething of Satan; Fleſh and Spirit, Light and Darkneſs.* P. 34. he ſaith, *This Light (which is ſomething of God, by him placed in Oppoſition to Satan, Spirit in Oppoſition to Fleſh) is guilty*

of all Sins of Omiſſion and Commiſſion, which the Soul is charged with, and guilty of; it hath a Hand in all Thought-Sins, Tongue-Sins, Life-Sins: This is the Language of this Blaſphemer. Hear him further:

Pag. 21. *The worſt of Men hath a Light within him; and ſo we ſay, That Jeſus Chriſt is the true Light, which enlighteneth every Man that cometh into the World,* John 1. 9. *P.* 23. He calls this Light within, *The Quakers Diana.* Call to Prayer, p. 112. *The Quakers Dagon.* In Blaſphemy of the true God and Chriſt: once more hear him: Quakeriſm Subverted, p. 33. *The Light goes down with the Soul into Hell.* p. 34. *The Light within, in Hell, is turned into a Self-tormenting Light.* What is this but to ſay, The Light of Chriſt tormenteth it ſelf in Hell: Confuſion and Blaſphemy!

But for all this, this *Skirmiſhing Prieſt* would not be called a Deceiver, Lyar, Hypocrite; no more would his Generation, the *Scribes and Phariſees* of old: Yet he tells us himſelf, *Call to Prayer,* p. 113. *I could bring many that could not endure ſuch Miniſters as I.* No marvel, *Skirmiſher!* Many ſee thee to be a Cloud without Water. But if this *Prieſt* means his own Generation, it is no wonder; for though

it

it be not very long ſince he turned *Parſon*, and crept in among the *Chemmarims*, or Men of the Back Robe (for formerly he he was a Juſtice's Clerk, and thirſted eagerly after the *Quakers* Money, but as yet I hear not that he returned them their Money again) yet in this ſhort time he hath defiled his own Neſt, charged his Brethren with Vile Hypocriſie, ſtiled them *Hypocritical Miniſters*; yet of himſelf ſaith, *I am the moſt Rude and Unskilful of all thy Miniſters.* Hath he not marked his own Noſe? What conſtrained him to Pray Hypocritically, Diſſemble with God, and Lye to the Almighty? Not the Truth, for there is no Lye of it; not the Spirit of Truth, for that leadeth into all Truth: He hath been acted by another ſpirit. Well, he is ſeen by many to be what he is, an *Hypocrite.*

And whereas he ſaith, Many will not endure ſuch Preachers as he: I add, No doubt. But from henceforth ſome that have heard him, and approved of him, being ſimply betrayed by him, now ſeeing him, will hear him no more, but quite turn their Backs on that Rude, Diſtracted, Hypocritical, Diſſembling, Lying Miniſter; all which, his own Confeſſion proves him

to be; alſo, a Baſe, Wicked, Confuſed, Blaſpheming Prieſt; all which his own Works prove him to be.

Now if any moderate Enquirer ſhall ask a Reaſon, Why I heap theſe things upon him? I anſwer, I am only an Inſtrument in the Lord's Hand, and the God of *Heaven* is pouring Contempt upon him; he hath lift up himſelf, and not by the Lord, and therefore the Lord is caſting him down. For the Truth's ſake, and for the ſake of the Simple-hearted, where this may come, have I collected theſe paſſages out of his Works, giving the Title of the Book, and Page, in which whoſo deſires, may in his Books read them more at large. Many groſs things I have paſs'd by in his Books, eſpecially *Quakeriſm ſubverted*; as alſo in his *Skirmiſh*; the latter being fully anſwered already. It is for Truth's ſake, and the ſake of People's Souls, which are miſguided, that thus far I have run through his dirty Channel; what I have written I commend to every Man's *Conſcience* in the ſight of God, who am Truth's Friend, and the Soul's Friend, but an Enemy to that which miſguided,

Roger Haydock.

A

HYPOCRITE UNVAILED,

AND A

BLASPHEMER Made Manifeſt:

Being an Examination of **John Cheyney**'s Falſe Relation of his Diſpute with the *Quakers* at *Arley-Hall* in *Cheſhire*, the 23*d* of the 11*th* Month, called *January*, 1699. Publiſhed in his Book, Entituled, *A Warning to Souls*, &c.

Wherein *John Cheyney's* Lyes and Slanders are Detected, his Hypocriſie is Unvailed, his Confuſion and Blaſphemy is Manifeſted, which he hath Publiſhed in his foreſaid Book: That the Simple-hearted People may ſee *John Cheyney*, the pretended Goſpel-Miniſter, is No Miniſter of Jeſus Chriſt.

By a Diſciple of Chriſt, **Roger Haydock.**

Iſa. 28.15. *We have made Lyes our Refuge, and under Falſhood have we hid our ſelves.*

Verſe 17. *The Hail ſhall ſweep away the Refuge of Lyes, and the Waters ſhall over-flow the hiding-place.*

Obad. 1. 3. *The Pride of thine Heart hath deceived thee.*

Rev. 13. 6. *He opened his Mouth in Blaſphemy againſt God, to Blaſpheme his Name, his Tabernacle, and them that dwelt in Heaven.*

A HYPOCRITE Unvailed; AND A BLASPHEMER Made Manifeſt,. &c.

IT is not a Narrative of the Diſpute I had with *John Cheyney*, at *Arley-Hall* in *Cheſhire*, upon the 23d Day of the 11th Month laſt paſt, that in this Treatiſe I am purpoſed to give; for that would require an impartial Reiteration, and faithful Relation, of all that was ſpoken on both parts; which Task I am unwilling to undertake.

Firſt, Becauſe I have not *John Cheyney*'s Crutch, which he leaned upon at the ſaid Diſpute; I mean his *Notes*, which he Diſputed by (he may well bear the

the Repetition of his own Expreſſion, publiſhed to the World in his *Sermons of Hypocriſie*, p. 203, & 204. where he ſaith, *Such as do uſe* Notes *in publick, it is but as a Lame Man, that makes uſe of a* Crutch, *or as a Weak-ſighted Man of* Spectacles: And that he made uſe of his Notes in that Publick Diſpute, it was evident to ſome Hundreds of People) which Notes I having not, cannot relate every thing that was ſpoken by *J. C.* in his aſſaying to prove his falſe Charges.

Secondly, Becauſe ſomething of what the Lord gave me that day to ſpeak in defence of the Truth, is not now in my Remembrance, it being ſome Months ſince the Diſpute; and I had not Notes to Diſpute by, like *J. C.* neither did I put Pen to Paper concerning it, or premeditate before-hand what to ſay; that not being Truth's Way, nor according to Chriſt's Command, but expreſly contrary, *Mat.* 10. 19, 20. *Take no thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame hour what ye ſhall ſpeak: For it is not ye that ſpeak, but the Spirit of the Father which ſpeaketh in you:* But I was reſigned in the Will of God, and ſtood in his Counſel; and it was given me of God (whoſe

(whoſe Preſence was that day with me, who bleſſed my Undertaking concerning that Diſpute; to him alone be the Praiſe) what to ſpeak in Defence of the Truth; whereby the Truth was cleared, the People called *Quakers*, and their Religion, defended, from *John Cheyney*'s wicked Charges againſt both, and *J. C.* proved a Lyar and a Deceiver. Something of what was ſpoken by me, which had then its Service, is not now in my Remembrance, ſo as to give a particular Account of every word I then ſpoke: Therefore it's not a Narrative of the Diſpute I intend, but an Examination of *J. C*'s falſe Relation, given concerning the ſaid Diſpute, is chiefly hereby intended, in order to detect his Lyes, that the Truth may appear; in which Examination I ſhall relate ſomething of what was ſpoken; and, for clearing things to the *Reader*, ſhall further declare my ſence, as the Lord opens things in me.

But before I come to Examine *J. C*'s Relation of the Diſpute at *Arley*, I muſt intreat the Reader's patience (by the way) to go along with me, in the Examination of *J. C*'s Account, given of a Diſpute at *Croton* in *Cheſhire*, between

Mr.

Mr. *B.* Minister of *Wareham*, and *Roger Haydock*, a *Quaker*.

I think it expedient, for the opening the Matter, to give the Reader a brief Relation how this Dispute was occasioned; that it may appear, I did not Challenge a Dispute with this Mr. *B.* (as *J. C.* calls him) whose Name is *John Barber*; a thing I am clear of, though of late I have been twice concerned in Disputation (yet as Defendant) through the daring Challenges the *Priests* have given, amongst whom this *J. C.* of all others, hath exceeded; of which something more hereafter.

About the middle of the 4th Month, 1676. I was in *Cheshire*, at a Meeting of God's People, at a place called *Kingsley*, where there were some People lately Convinced of the Truth; some of which were Parishioners, and had lately been Hearers of the said *J. B.* Priest of *Wareham*; to which said Meeting also resorted several of the said Priest's Hearers.

After the Meeting, I went that Evening with some Friends to *Croton*, being about a Mile distant from the place where the Meeting was; where a Friend, late one of *J. B*'s Hearers, did acquaint me,

That

That *J. B. raged ſore againſt the* Quakers. I replied to the Friend, *It was the manner of ſome* Prieſts *ſo to do, where Truth ſpreads, and where ſuch as had been their Followers were convinced, and turned from them.* The Friend did farther acquaint me, That *J. B. railed in his Sermons againſt the* Quakers, *charging them to be led by the ſpirit of Antichriſt*; *and that it was the ſpirit of Antichriſt they directed People to*; or words to this purpoſe; *and that ſome who heard him, being diſſatisfied therewith, did afterward ſpeak of it*; *and* John Barber *being ſpoken to, he did aſſert it again, and challenged to make it out againſt any* Quaker *that would meet him before a Congregation of People.* After I had heard the *Friend*, I ſpoke ſomething to him, as not to mind what the *Prieſt* ſaid; for I hoped he, and the reſt, who were convinced of the Truth, were ſatisfied the *Prieſt*'s Charge was falſe: He ſaid, *He was ſatisfied*; *but ſome, who had heard of the Prieſt's Challenge, were deſirous he ſhould be met*: Farther adding, That *if he ſhould not be met, he and many others would boaſt, as tho' the* Quakers *durſt not Diſpute with them.* I would have put the thing ſtill from me, it being croſs to the Inclination of my own Mind; and I being engaged for ſeveral

Days

Days in Truth's Service, which was the occasion of my being in *Cheshire* at that time (though I was not altogether easie concerning it) so I left it that Evening, not giving the Friend farther answer. Next Morning it was upon my Mind, and the Friend again spoke of it; so it resting pretty much before me, I bid the Friend write down what he heard the *Priest* say, which he did; and the words were to this effect, *John Barber* saith, *He hath said it, and will say it again, That the Light and Spirit the* Quakers *are led by, and direct People to, is the Spirit of Antichrist; and that if any of the* Quakers *would meet him, he would engage to prove, it by Disputation, before an Assembly of People.* The Friend that writ had also heard *J. B.* repeat and vindicate it.

When I had read it, it was in my Heart to write a few words under it, which was to this effect:

"Friend, if this be thy Assertion, and "that thou wilt, according to thy Chal- "lenge, undertake to prove it by Dispu- "tation, before an Assembly of People, "against any *Quaker* that will meet thee, "then Subscribe thy Name to it; and I "do undertake, on the behalf of the Light "and Spirit the *Quakers* are led by, and "direct

" direct People unto, to meet thee, and " ſtand by the Defence of the Truth, " againſt thy wicked Charge; leaving to " my Friend *John Low*, the Bearer hereof, " with thee to agree of Time and Place: To which I ſubſcribed my Name.

Time and Place was agreed upon, betwixt *J. B.* the Opponent, and my Friend *J. L.* on my behalf, who was to be Defendant, which was to be at *Croton*, the 20th of that Inſtant, the 4th Month, 1676.

To which Place appointed came *John Barber*, in order to prove his Charge, and to his aſſiſtance *John Davis*, Prieſt of *Fradſham*, and *John Cheyney*, Prieſt of *Burton-wood*-Chappel; theſe were Opponents.

John Cheyney gives ſome Relation himſelf, of his coming to this Diſpute, in p. 1, 2. of his *Warning to Souls*; how he was in *ſuſpenſe what do*; he ſays, He *ſought the Lord——determined to go, though not without ſome doubts in his Mind.* Which gives ground to any wiſe Man to believe, he had not an Anſwer from God, nor a Command to go; for, if ſo, what needed he to have doubted? But when he comes to the place, he ſays, *He was no ways engaged in the Diſpute, but came as an Hearer*, where at preſent I leave him.

John Davis was the first of the Three *Priests* that I heard speak, who offered to be a Moderator, in the Dispute, betwixt *John Barber* and me: When he ceased, I had a few words upon my Mind to speak to the People; when I had spoken them, *J. D.* said, *He hath spoken well.* Afterwards I read *J. B*'s Charge, asserted it to be False, and put him upon the Proof thereof.

J. B. Propounded an Argument for Proof, viz. *That the* Quakers *asserted God-Man to be in them.* But, failing in Proof, he Argued again, *That the* Quakers *asserted the* Totum Christum, *or the Whole Christ, to be in them*; and that *they denied the Lord that bought them.*

I denied his Proposition, That the *Quakers* asserted the Whole Christ to be in them; and asserted his Conclusion to be false, saying, The *Quakers* do not deny the Lord that bought them; yet I owned that Christ was in us; to which *J. B.* replied, *Either the Whole Christ, or No Christ*: Such was *J. B*'s Ignorance.

I shall here add some Scriptures, which agree with my owning Christ to be in us; *Col.* 1. 26, 27. *Even the Mystery which hath been hid from Ages, and from Generations, but*

but now is made manifeſt to his Saints: To whom God would make known what is the Riches of the Glory of this Myſtery amongſt the Gentiles; which is, Chriſt In You, *the Hope of Glory.* 2 Cor. 13. 3. *Since ye ſeek a Proof of* Chriſt Speaking In Me, *which to you-ward is not weak, but mighty* In You, Vers. 5. *Examine your ſelves, whether ye be in the Faith; prove your ſelves: know you not your own ſelves, how that* Jeſus Chriſt is In You, *except ye be Reprobates?* John 17. 23. *I* In Them, *and thou in me.* John 14. 20. *At that day ye ſhall know, that I am in my Father, and ye in me, and I* In You. 1 Pet. 1, 11. *Searching what, or what manner of time the* Spirit of Chriſt which was In Them *did ſignifie, when it teſtified beforehand the Suffering of Chriſt, and the Glory that ſhould follow.*

I might add many more Scriptures, but theſe may ſuffice for the *Reader's* Information and Satisfaction, if unprejudiced.

To *J. B's* Aſſertion, *That either the Whole Chriſt, or No Chriſt was in us*; I replied, That the Whole Chriſt or No Chriſt is in us, I deny: For the Heaven, and the Heaven of Heavens cannot contain Chriſt the Lord; how much leſs then ſhould the Whole Chriſt be in us? Yet

unto us God hath given of his Spirit by Measure, and the Earnest of his Spirit is in our Hearts.

And is not this according to Scriptures? *Col.* 1.16. *Ephes.* 3.9. *John* 1. 3. *All things both in Heaven and in Earth, visible and invisible, were created by Jesus Christ*; for he is *Lord of Lords, and King of Kings*, Rev. 17. 14. & 19. 16. 1 Tim. 6.15. *Behold the Heaven, and Heaven of Heavens cannot contain thee*, 1 Kings 8. 27. And is not Christ and God one? *John* 10. 30. & 14. 9, 10, 11. *One God and Father of all, who is above all, and through all, and* In You all. *But unto every one of us is given Grace, according to the* Measure *of the Gift of Christ*, Ephes. 4. 6, 7. Rom. 12. 3. 2 Cor. 10. 13. *The Manifestation of the Spirit of God is given to every Man to profit withal*, 1 Cor. 12. 7. *God hath given the Earnest of his Spirit unto us*, In *our Hearts*, 2 Cor. 1. 22. & 5. 5. *He that descended, is the same also that ascended up far above all Heavens, that he might fill all things*, Ephes. 4. 10.

J. D. said, *I deny that God hath given of his Spirit by Measure.*

I replied, Then thou denieſt Scripture. To which *J. D.* answered not.

Now

Now I further add ſome Scriptures, that the *Reader* may take notice thereof, and ſee *J. D*'s Folly: *John* 3. 34. *For God giveth not the Spirit by Meaſure unto him,* (*viz.* Chriſt Jeſus.) Col. 1. 19. & 2. 9. *In him it pleaſed the Father all Fulneſs ſhould dwell. But unto every one of us is given Grace, according to the* Meaſure *of the Gift of Chriſt.* Epheſ. 4. 7. 2 Cor. 10. 13. *Hereby know we that we dwell* In Him, *and he* In Us, *becauſe he hath given us of his* Spirit. 1 John 4. 13. *And of his* Fulneſs *have we all received, John* 1. 16. [Mark] Of Chriſt's Fulneſs have we all received, of his Spirit he hath given us, and Grace according to the *Meaſure* of the Gift of Chriſt. Obſerve, We have received but *Meaſurably* of Chriſt's *Fulneſs*, of his *Spirit*, according to the good Pleaſure of God, the Giver; ſome of us more, other-ſome leſs; yet of the ſame Fulneſs, of the ſame Spirit: And though given to us Meaſurably, it is the ſame with the Fulneſs, it is of the Spirit; and whether a larger or leſſer Meaſure or Manifeſtation of the Fulneſs of the Spirit, be by one or another of us received, yet ſtill it remains undivided from the Fulneſs, from the Spirit, which is inviſible: Neither is the

Measure, Manifestation, or Gift of the Spirit of God, the Fulness, dissected or parted from the Fulness, but is really of the Fulness; One in us all, proceeding from the Fulness; One through all, and over all, abiding in the Fulness, and so of the Godhead; which cannot be divided into Particles, nor cut into Shreds or Pieces; for, to assert that, were Blasphemy: Which Assertion our Adversaries have unjustly laboured to force upon us, being blinded through Envy, and altogether ignorant of the Glorious Mystery, *Christ in Man the Hope of Glory.* But they have all come short, and we are clear from any such Assertion; and farther hold forth, That God is an Infinite Spirit, Omnipresent, an Immense God, Immensurate, yet Measureably doth he manifest himself unto us, and gives us to partake of the Divine Nature, 2 *Pet.* 1. 4. And so we are in Christ, and Christ dwells in us, and walks in us, according to the Measure of his Gift, given us of his Spirit; and we daily grow up in Grace, from Stature to Stature, from one Degree of Holiness to another, a Habitation for God and Christ through the Spirit: And is not this according to the Scriptures? And is not

J. D's

J. D's Folly, as well as *J. B*'s Ignorance, discovered? Let the Reader judge.

Then spoke *John Cheyney*, and said, *Every Man is so far enlightened with the Light and Spirit of Christ, as that he is left without excuse.* This was *J. C*'s grant: Which Light and Spirit the *Quakers* are led by, and direct People to. This grant, or rather assertion, of *J. C.* overthrew *J. B.* and cleared the *Quakers* of his false Charge, as was noted to the People: It being according to the Doctrine the *Quakers* preach, That Christ, the true Light, lighteth every Man that cometh into the World, *John* 1. 9. What said *J. C? Every Man is so far enlightned with the Light and Spirit of Christ, as that he is left without excuse.* In this *J. C.* said what is true. But hath not *J. C.* by asserting every Man to be enlightned with the Light and Spirit of Christ, done more against *J. B.* (I suppose without his leave, for this was before he saith, He gave him leave to propound an Argument) than by the Argument he propounded, he was able to do for him? I leave the *Reader* to judge. Only adding, for his Information, That it is the Light and Spirit wherewith Christ lighteth every Man that cometh into the

World, which the *Quakers* direct People to: This is evident by their Books and Doctrine. *J. B.* asserted this Light and Spirit to be the Spirit of Antichrist: *J. C.* affirmed it to be the Light and Spirit of Christ; saying, *Every Man is so far enlightned with the Light and Spirit of Christ, as that he is left without Excuse.* But *J. B.* in the closure of this Assertion of *J. C's*, excepted against *Heathens* being so enlightned. So these three Priests, all *Episcopal* Priests, differed in Principle amongst themselves. *J. D.* denied the Spirit to be given by Measure: *J. C.* asserted, every Man was enlightned with the Light and Spirit of Christ: And *J. B.* denied *Heathens*, who are Men, to be so enlightned. Again, *J. D.* denied the Light of Christ to be *Saving*; but *J. C.* and *J. B.* acknowledged the Light of Christ to be *Saving*. These Contradictions of the *Priests* were noted down, and so kept since the Dispute. And upon these Points at the Dispute I told them, They were like the *Scribes*, *Pharisees* and *Sadducees*, who differed among themselves, yet joyned together against Christ; and so they joyned together against us, yet differed amongst themselves: Therefore said I, Go, and be

be Reconciled amongſt your ſelves; to which *J. D.* replied, *Reflect not*; I anſwered, What I ſaid is true.

The Reaſon which induced me to give this ſhort, yet true Relation, is, To inform the Reader what Arguments *J. C.* ſaith, we were canvaſſing about the Light within; in which he ſaith, *Many Quakers ſpoke beſide* R. H. and would make his Reader believe on the other ſide, none ſpoke but *J. B.* until *J. B.* gave him leave to ſpeak; when as in the canvaſſing of this Argument there were *J. B. J. D.* and *J. C.* Beſides what was ſpoken by the Standers by, on their part, as well as that there were ſome others beſides *R. H.* who ſpoke on our part.

To give a Relation of much of what was ſpoken either by one or other, or either ſides, is not my purpoſe. But ſince *John Cheyney*, over the Heads of *John Barber* and *John Davis*, ſeems to aſſume a Glory of Conqueſt to himſelf, concerning that Diſpute, and would be ſomebody; therefore he never mentions *John Davis*, and only makes mention of Mr. *B.* as he ſtiles him, that he may ſhortly tell his Reader what he hath done; therefore I thought meet to hint a little of what each

each of the three aforementioned *Priests*, as well *J. C.* as the other two, said; that the Reader may not only hear what they spoke, but see something of what was spoken by every one of them (and I thought it most safe to publish what was noted down, and kept since the Dispute) in which I have been as short as I well could; and that the Reader may also perceive the Dis-ingenuity of *J. C.* who would have his Reader to believe, That many *Quakers* spoke besides *R. H.* and yet on the other side, none spoke but *J. B.* and that until *J. B.* gave him leave to manage an Argument, he was silent; which was utterly false.

Now I shall examine *J. C.*'s Account of this Dispute, which is as followeth:

That J. B. *giving him leave to manage an Argument, for proof, That the Spirit by which the* Quakers *are acted, is not the Spirit of God; that lyeth upon* J. B. *to prove.*

Reply, John Cheyney hath clipped the Charge; the Charge was (and that which lay upon *J. B.* to prove) *That the Light and Spirit the* Quakers *are led by, and direct People to, is the Spirit of Antichrist.* This being

ing the Charge, it appears by *John Cheyney*'s account, That *John Barker* had not proved his Charge, but it lay upon him to prove. The wrong *J. C.* hath done us in this, is clipping the Charge. But to bring them more near together, The *Quakers* are led by the same Spirit by which they are acted; and to the same Spirit by which they are led, they direct People. This then says *J. C.* as stating *J. B*'s Charge, The *Quakers* are not acted by the Spirit of God; then not led by the Spirit of God, then direct not People to the Spirit of God; therefore that the Spirit the *Quakers* are acted by, led by, direct People to, is the Spirit of Antichrist: This then lay upon *J. B.* to prove, *viz.* his Charge; and having stated it upon *J. B.* at the latter end of the Dispute, and since laid it in writing before him, that his Charge was false, and in a few lines cleared the People called *Quakers* of it; I shall at present acquiesce in *J. C*'s grant, that it lay upon *J. B.* to prove, and shall now examine what he hath done in proof thereof.

J. C. tells his Reader, *He propounded an Argument, That the Quakers deny the faithful Ministers of Jesus Christ, and his Holy*

Holy Ordinances, and ſo are not acted by the Spirit of God.

Anſw. If propounding of an Argument were proof, that the Argument propounded were true, then *J. C.* hath done ſomething, in telling his Reader, He propounded an Argument, to prove the *Quakers* are not acted by the Spirit of God. But if propounding of an Argument be not proof, as ſure it is not, that the Argument propounded is true, then *J. C.* hath done nothing, as to proof, in telling his Reader, He propounded an Argument to prove the *Quakers* are not acted by the Spirit of God; ſo his Argument ends in nothing.

But *J. C.* tells his Reader, *He proved the Miniſters, whom the* Quakers *do utterly condemn, and ſeparate from, to be Chriſt's Faithful Miniſters, by this Argument: They teach ſound Doctrine, lead Godly Lives, are duly Called to the Miniſtry, have their Call and Commiſſion from Chriſt; and he Seals and Confirms their Miniſtry with the Converſion of Souls.* And if his Reader will but take his word for it, he ſays, He *made evident all theſe Particulars, and took off all their Cavils and Exceptions:* And yet further, if his word may but find credit with his

his Reader, *In the judgment of all equal Hearers and Standers-by, the* Quakers *were clearly overthrown.*

Anſw. If *J. C*'s telling his Reader be proof, that thoſe Miniſters the *Quakers* ſeparate from, are Chriſt's Faithful Miniſters; or if his ſaying be made evident, *All thoſe particulars*, which was his Argument, That *they teach ſound Doctrine, lead godly Lives, were duly called to the Miniſtry, had their Call and Commiſſion from Chriſt*; and that *he ſeals their Miniſtry with the Converſion of Souls*, were full proof, or any proof at all, againſt the *Quakers*; then, in the judgment of *J. C.* his Reader might acquieſce, That *the* Quakers *were overthrown*: But if *J. C*'s telling his Reader, He *proved*; and ſaying, He *made all thoſe Particulars evident*, not ſhewing in the leaſt wherein; be neither full proof, nor any proof at all, as ſure it is not; then in the Eye of any Impartial Reader, the *Quakers* cannot be overthrown.

This, Reader, is the ſubſtance of what *J. C.* hath done, to prove what lay upon *J. B.* to prove: Firſt, *He propounded an Argument*. Secondly, he ſaith, *He proved it*. Thirdly, he ſaith, *He made evident all thoſe Particulars*. But what wiſe Man will believe

lieve him? Lastly, he saith, *The Quakers were overthrown*, if thou canst credit him; but whether thou canst or no, this is all the proof thou must have; for he quickly tells thee, *He will forbear to make further mention of this Dispute*.

Well, what *J. C.* confessed lay upon *John Barber* to prove, lies still upon *J. B.* to prove, for all that *J. C.* hath either said or done; and not only upon *J. B.* but upon *J. C.* also; who, by thinking to take the Thorn out of *J. B.*'s Heel, hath struck one full as deep in his own. His propounded Argument signifies nothing, but to discover his Folly; his saying, *He proved it*, is a meer Say-so, and no more; for he proved no more than *J. B.* proved, and that was just nothing at all. With Conversion of Souls, of which *J. C.* boasts so much, it was not confirmed that Day, That *J. C.* was Victor, and the *Quakers* Overthrown; but on the contrary, *Truth* that Day gaining, and the *Priest* losing; and that none of the meanest or weakest of their Hearers, in the account of some of them, in whom God's Witness being reached that Day, since separated from them, and joyned to the *Quakers*, through believing in the Light, wherein

Fellow-

Fellowſhip with God is, and with the Brethren alſo. Therefore *J. C.* is a Lyar, who ſays, *The Quakers were overthrown.* And although upon the fore-recited Particulars, I was not principally engaged with *J. C.* but rather my Friend *Alexander Lawrence*; the matter being taken from *J. B.* and me; yet I give Teſtimony, and my Teſtimony is true, having the Evidence of God's Spirit with me, That *J. C.* thereby to aſſume a Glory of a Conqueſt to himſelf, hath Lyed wickedly, in ſaying, *He proved his Argument; and that the* Quakers *were clearly overthrown.* Therefore let his Iniquity ſtop his Mouth, and ſhame come over him, and let his Lyes periſh, that Truth may ſtand over his Head, and take place with all Impartial Readers.

Since *J. C.* hath at leaſt charged us to be revolted from the true Miniſters, and I may alſo ſay, At the moſt, but charged us; for he hath proved no ſuch thing: I might write pretty largely, to manifeſt, That neither he, nor any of his Brethren the Prieſts, from whom we have turned away, are faithful Miniſters of Jeſus Chriſt, neither are truly called to the Miniſtry, nor have Commiſſion from

Chriſt.

Christ. But because it is only the Examination of this Account concerning that Dispute at *Croton*, I here intend, and finding no Tract of his, further to prove, that he and his Brethren are faithful Ministers of Christ, duly Called and Commissionated by Christ, but his bare Word, which is of little esteem with many; and it is nothing, though it be so; for I know not how that Man, who plays the Hypocrite, and Dissembles with God, and utters Untruth to the Searcher of Hearts, should have esteem with good Men; for if he will lye to God, he will lye to Men; and what Credit shall be given to his Word?

And because several Brethren, whose Books are extant in the World, in which these things are thoroughly treated of, have fully proved these things, which may be seen by such as read them; I say, many have written, and copious and plentiful are the Books, in which sufficient proof of these things may be seen, by any who reads them with a single Eye; yet I refer the Reader, who is desirous to be informed, to a Book entituled, *The Priests and Professors Principles*; and also to *William Gibson*'s Book, entituled,

tuled, *The Life of God, which is the Light and Salvation of men, exalted*; which is an Anſwer to ſix of *John Cheney*'s Books, in which, whoever reads, if ſimple-hearted, may be rightly informed; and in pag. 10. of the ſaid *W. G*'s Book, may read *J. C*'s. own Teſtimony concerning his Church, which agrees not with his fore-cited Boaſt, of their Miniſtry and Doctrine, but contradicts himſelf.

So I ſhall leave the Diſpute at *Croton*, that I may examine *J. C*'s Relation of the Diſpute at *Arley*; in which I expect to find him the ſame *J. C.* to boaſt of Victory, though he fled the Stage; which if ſo it prove, it will ſomething reſemble the running Bird, which, when got home, crows aloud upon his own Dunghil.

J. C. in p. 1. of his *Warning to Souls*, ſaith, *For ſundry Reaſons he is purpoſed to make a brief Relation of his Diſpute with the* Quakers *at* Arley.

Reply, In this the Man is well-nigh as good as his word; for of that whole confuſed Treatiſe, which contains twenty five pages, I think there is not above four pages, if collected, of what was ſpoken at that Diſpute; and of thoſe four pages, ſo far as I perceive, not thrice four lines

of what *J. C.* says I ſpoke; and of thoſe lines, I think not ſix lines of what I ſpoke; which Lines, had they been left out, then had *J. C.* according to his word, made a brief Relation of his Diſpute.

For his Relation made, together with his whole Treatiſe, I find not the recital of a word ſpoken by any *Quaker* in that Diſpute, but *R. H.* So that if the thing intended was a Relation of a Diſpute with the *Quakers*, herein *J. C.* hath come ſhort; for *Roger Haylock* is not *Quakers*: but if it was, as I rather think (though miſt in the making) intended to be a Relation of his Diſpute, to tell his Reader what he ſaid, and what he did, and what a Conqueſt he made, and how the *Quakers* were overthrown (though indeed it was quite otherwiſe) much like his Account of the afore-mentioned Diſpute at *Croton*, in which there is not one word of what any *Quaker* ſaid; then *J. C.* hath on that hand over-reached; eſpecially in telling his Reader, that *R. H.* ſpoke what he ſpoke not; nay, what he ever abhorred to think, *viz.* *That God did no where command us to walk according to the Scripture*, pag. 21. of his *Warning*, &c. To which at preſent, I ſay, It is

a

a Lye, and a wicked Slander; and concerning it, I ſhall ſay ſomething more hereafter.

This is one Character of his Relation, and no queſtion, but if he have that Impudence, as to make *R. H.* ſpeak as he would have him, he will have Confidence enough to ſpeak what he pleaſes for himſelf in compoſing his Relation, in order to perſwade his Reader, *R. H. was confuted and ſilenced, and the* Quakers *were overthrown.*

But if his Reader be a Wiſe Man, he will not judge of things before the time: *Lyes* are ſaid to be *light, and often ſpread far, and Falſe Reports often get the ſtart, and go before*; and ſometimes that ſide hath cryed, *Victory*, which hath run away; Fools have believed them; but Wiſe Men have waited to know the Truth, who got the Day; and to ſuch, the firſt Report to be falſe (and the Folly of them that believe it) was made manifeſt in due time.

But to come to *J. C*'s Relation, in order to examine it, ſo ſoon as I can reach thereunto, it is my purpoſe; but by the way, *John Cheyney* mentions a *Paper*, which I came to him with, the day after the Diſpute at *Croton*, *which*, he ſaith, *was written*

to prevent a Brother of a Godly Acquaintance, who was inclining to Quakeriſm; in which Paper he ſaith, *He had charged their Religion to be Antichriſtian and Damnable.*

Reply, This Paper *J. C.* mentions, was ſhewed me by a Friend ſeveral Days before the Diſpute at *Croton* (or that I knew to have a Diſpute with *J. B.*) who, for the ſake of the Young Man, then lately Convinced, deſired me to write ſomething in anſwer to it. I peruſed it, and found the Charges very wicked; but there was no Name ſubſcribed to it; ſo I gave it to the Friend again, looking upon it to be no other than a *Reproachful Libel.* The Friend told me, *He believed* J. C. *writ it*, and was very urgent upon the Young Man's account to have it anſwered: Whereupon I ſaid, *Let ſome Friend ſhew it to* J. C. *and if he own it, and will ſubſcribe his Name to it, ſomething then may be done.* So the Friend took it with him.

After the Diſpute at *Croton*, I went for *Lancaſhire*, and in *Warrington* met providentially with ſome Friends, who were about to go to *J. C.* with the Paper; they deſired me to go along with them, at whoſe requeſt I took the Paper, and went with them, ſhewed it to *J. C.* who

who read it over, afterwards owned that he writ it, but would not ſubſcribe it, neither give it me again, but alledged, the Paper was neither Ours, nor His, but God's; *and Providence having ordered it to his Hand again, he would keep it:* I told him, Whereas he had wronged us, if he would acknowledge it, we would paſs it by: He deſired, after ſome debate about the Paper which he had in his hand, to read it over again; he read it, that the ſtanders by did hear it; afterward he ſaid to one of his Friends, who ſtood by him, *He thought there was nothing in it but what might be ſtood by*; his Friend aſſented to what he ſaid: I told *J. C. It was very unlike a Miniſter of Chriſt, to give forth a Paper as a Miniſter, and afterward deſire to read it over, to ſee whether he could ſtand by it or not; he ought to have conſidered that, before he gave it forth:* Yet ſtill he refuſed to ſubſcribe, until ſome of our Friends would firſt draw him a Copy of it: If he would have ſubſcribed it, after the ſecond peruſal of it, I promiſed he ſhould have a Copy of it, before it went out of the Room; but he refuſed: So I having a Journey before me, could not well ſtay longer, but

came away, the Paper ſtill unſigned; yet left with Friends, that if he did ſign it, to ſend it to *Alexander Lawrence* (who was the day before engaged with him in the Diſpute) becauſe I had a Journey to go, and was uncertain of my return home. *J. C.* did afterwards ſign the Paper, and Friends ſent it to me; my return home being ſooner than I expected, I met with it, writ to *J. C.* reduced the whole into ſeven Heads or Charges, which I ſhall here inſert.

Firſt, *The* Quakers *Religion is New, and ſo new that* (he ſays) *he can remember ſince firſt it came up.* 2dly, *That it is Worldly and Fleſhly.* 3dly, *That it is Bred and Fed by Ignorance and Pride.* 4thly, *That it is Uncharitable.* 5thly, *Its Principles are contrary to Truth and Godlineſs.* 6thly, *It is againſt God's Spirit, the Scriptures, and Chriſt's Miniſters.* 7thly, *That the* Quakers *are ſuch as are deſcribed by* Paul, Rom. 16. 17, 18. *who ſerve not the Lord Jeſus Chriſt, but their own Bellies, and by good Words, and fair Speeches, deceive the Hearts of the Simple,* &c.

Theſe ſeven Charges I put him upon the proof of, and to give me his eſſayed Proofs

Proofs under his hand: He writ to me again, evading Proof; I replyed; and ſeveral Letters paſt betwixt us: I put him upon Proof by Writing, his Charges being written; he ſhuffled, one while counting it great coſt to buy the *Quakers* Books, and great labour to ſtudy them fully and elaborately to confute our Cauſe; by which I told him, it appeared he could Charge deeply without buying our Books, or ſtudying them, even at all Adventures; but his Mouth was more open to Charge, than Prove: Another while urging a Diſputation, *it being a ſhort way to put an end to Religious Strife, occaſioned by his Paper:* I replyed, He would have leſs than full Proof to ſerve us; and ſlubber things over, which is a common thing, when People grow weary of what they have undertaken.

I would have kept him to the proof of his Charge by Writing, but he abſolutely refuſed, and challenged a Diſpute, which was conſented to, and agreed upon, to be at *Arley*, as before: When we came upon the Stage, he would have excuſed himſelf, ſaying, *He did not Challenge the Diſpute*; which was a wick-

ed Lye, as I ſhall make appear: All Lyes I know are wicked; but his Wickedneſs in this exceeded; that though he was guilty, he would have rendered me to be the Challenger of the Diſpute, and himſelf clear: Upon this I earneſtly urged the reading of what Letters had paſſed betwixt us, which would have decided that matter: He refuſed; I told him, if he was not aſhamed to ſtand by what he had written, let the Letters be read; for they would manifeſt who challenged the Diſpute: He ſtill evaded, alledging, together with ſome of his Abettors, *It was but a Shuffle in me:* I reminded him of his Promiſe, which was, *That the Letters ſhould be read*, which would give People an Inſpection into the Matter; to which I engaged him in the embracing of his Offer of Diſputation; he regarded not his Promiſe, but broke his Covenant, ſtill declining the reading of them, and labour-ed to perſwade the People, it was Evaſion in me, to keep from the Charge: Whereupon I replyed, *John Cheyney*, confeſs thou challengeſt the Diſpute, and I will paſs by the reading of the Letters, and come to the Paper or Charge, to which he

he granted; yet the Auditory being large, many did not either hear him, or ſo apprehend him, as afterwards I was informed. But though at the Diſpute he abſolutely denyed, at the firſt, that he challenged the Diſpute, yet in his Relation, p. 3. he ſaith, *He* provoked *me to a publick Diſpute*; and that the Reader may underſtand how he provoked me, I ſhall give ſome Citations out of his Letters, in which I will not wrong him one Tittle.

In his Letter, of Date *July* 24. 1676. he begins thus, *Roger Haydock, if thou be able to defend thy Religion,* John Cheyney *calls thee forth to maintain it.* —— And in the ſame Letter, *I would have thee and me to Diſpute it out: Why art thou not as forward to Diſpute with me, as with* John Barber? —— Again, in the ſame Letter, *I am conſtrained by the Unreaſonableneſs of a declining ſhuffling Adverſary, who calls for Proofs in Writing, and will neither ſay Tea nor No, he will Diſpute or no, as diſtruſting himſelf, or his Cauſe, or both.* —— Once more in the ſame Letter, even to a Tautology, *But what the matter is, I cannot tell,* Roger Haydock

Haydock *will not yield me an Answer*, pro *or* con, *he will or he will not.*

Likewise in his Letter, of Date *August* 28. 1676. I being under restraint for my Testimony, he writes thus; *If thou canst not procure thy Liberty, send to any one of thy Brethren,* —*Choose out any one, or one for one day* [Mark] *and another one for another day,* —— *and when thou art at Liberty, send to me, and I shall be ready for thee also.*

These, Reader, are some of his daring Challenges; I shall not trouble thee with my Answers thereunto; my intent chiefly being to give thee to understand, that *J. C.* [and not *R. H.*] challenged the Dispute; and who reads this, that heard *J. C.* that day affirm, he did not challenge the Dispute, but *R. H.* if not byassed in judgment, can do no less than conclude, That one of the first things *J. C.* insisted upon, was a Lye, viz. *That* R. H. *challenged the Dispute.*

That *J. C.* is a Lyar, his Mouth and Pen both bespeak him so to be. (Reader, the words, *Lye* and *Lyar*, thou mayest bear, being plain English words, and used in Scripture) For he hath spoken and written as many Lyes and Contradictions

traditions as ever any I have heard or read of, who have assumed to themselves the Title of *Gospel-Ministers*; if they were all collected which I have heard from his own Mouth, and read in his Books and Papers, the Catalogue thereof would fill up several Pages; some of which Lyes and Contradictions may be seen in the *Skirmisher Defeated*, by *W. P. The Skirmisher Confounded*, by *R. H. The Life of God, which is the Light and Salvation of Men, exalted*; by *W. G.* which Book of *William Gibson*'s, so intituled, is an Answer to *J. Cheyney*'s six Books, and comprehends a great part of his seventh Book, entituled, *A Warning to Souls*, &c. especially concerning some of the Heads we disputed on, which makes my Work the shorter, otherwise I should fully have handled every particular Head; but being laid down in his *Sermons of Hypocrisie*, and other Books, already answered by *W. G.* I shall briefly pass through them, recommending his Book to the Reader for further Information. And though in the three fore-mentioned Books, many of his Lyes and Contradictions be publish'd; yet in

in this Treatiſe alſo ſhall I add ſome more of his to the number thereof.

J. C. again, before he comes to give his Relation, in the third Page, ſaith, *If* R. H. *could have been quiet, and let him alone, he had not ſaid or done any thing after the ſaid Diſpute at* Croton *ended.*

Reply, By this *J. C.* would perſwade his Reader, that *R. H.* and the *Quakers* have loſt by medling with him, and that they have brought this Staff to their own Head. But ſure it is, the *Quakers* have not loſt, but gained, Truth prevailing; but the poor Unskilful *Skirmiſher* (both Rude and Diſtracted, and that by his own Confeſſion) hath loſt by medling with the *Quakers*; this is very evident to many ſober Impartial People: I may ſay to ſome, that once looked upon *J. C.* to be what he was not, *viz. a Miniſter of Chriſt*; but having diſcovered him like a Serpent in the Graſs, have turned from him, whom the *Quakers*, both by Diſputation and Writing, have proved a Lyar and Deceiver, and this is juſtly come upon him; yet this proud Vain-boaſter, blinded and hardned in Error, drowned in Conceit,

ceit, which is as a Conſumption to him, waſting his Reputation amongſt many ſober Men, and ſpurred on with Envy and Malice againſt the Truth, and the Friends of it; he is crying, *Conqueſt* and *Victory*, like a Man beſides himſelf, as well as the Truth, a diſtracted Man; Why not diſtracted in this as well as in his Prayers? Would any but either a Fool, or a Man diſtracted, after he had left the Stage, being ſufficiently proved, before he went, a Lyar and Deceiver, be ſo Audacious, and deſperately Wicked, as to publiſh to the World, that *he had overthrown the* Quakers? But what if a Man ſhould query, *Hath* John Cheyney *with running away overthrown the* Quakers? A Fool might quickly Anſwer, *Yes*; but ſure a Wiſe Man would be more deliberate; he would not believe that ſuch a Victory could be obtained by him that fled, but rather the contrary; not a Conqueſt to him that perks up, and cries, *Conqueſt*, before he begins; nor yet he that runs away, and cries, *Victory*, when he is gone; but rather he, who having made a ſolid Encounter, and defeated his Enemy, ſtands his Ground when his Adverſary is fled.

Now,

Now, that the *Quakers* were not overthrown, there are ſome Hundreds of People can witneſs, who were at that Diſpute, and know it right well; who likewiſe knew that *R. H.* (however it was with *J. C.*) did not forſake the Stage, and leave his Opponent thereupon. And if I ſhould not have put Pen to Paper, I am ſatisfied there are ſome Hundreds of People, who were there that day, would not believe the Relation *J. C.* hath publiſhed of that Diſpute, but judge him to be a Lyar: Yet for the Truth's ſake, and for the ſake of many Simple-hearted People, who were not there, but may take things upon Truſt, and judge my Silence a Conſenting; that *J. C*'s Relation is true, therefore as briefly as I may, without wrong to the Truth, I ſhall examine his Relation, being now come to it.

J. C. p. 3. ſaith, *He divided the matter of his Diſpute and Charge againſt the* Quakers, *into*, 1ſt, *Matters of Doctrine*; 2dly, *Matters of Practice.*

I think it pertinent to the matter, here to inſert the Charge I put *J. C.* upon to prove, *viz. That the* Quakers *Religion*

Religion is againſt God's Spirit; this was the firſt Branch of one of the ſeven Changes recited before.

To prove this Charge, *J. C.* aſſerted, *That the* Quakers *Religion held forth Blaſphemy*, viz. *That the Soul of Man is God*; and to prove it, quoted *G. F*'s *Great Myſtery*, p. 90, & 92.

Reply, I denyed that the *Quakers* held Man's Soul to be God, and renounced that Doctrine as Blaſphemy, whereof *G. F.* and the *Quakers* Religion are clear.

Now *J. Cheyney* in his Relation ſays, *Having nothing that they could object, but only that* Fox *doth not expreſly ſay, that the Soul is God.*

Reply, In this *J. C.* is a Lyar; *G. F*'s words I owned, and ſaid, they did admit of no ſuch conſequence, as that Man's Soul is God. But I told him, he wreſted and perverted *G. F*'s words and meaning, as he did the Scriptures.

G. F. queried of the Prieſts, *Is not the Soul, coming from God, Infinite?*

I affirmed, the Breath of Life, which God breathed into Man, the Life and Spirit, which came forth from God, the Life of Man's Soul, or by which Man became a living Soul, was infinite; and

and *G. F's* words, as intended, were ſound.

J. C. affirmed, *There was nothing come forth from God, which is infinite and without beginning.*

I replied, The Son of God came forth from God, yet the Son of God was infinite, and without beginning; to which *J. C.* was ſilent.

This my Anſwer was according to Scripture, *John* 8. 42. Jeſus ſaid, *I proceeded forth, and came from God*; this was he who ſaid, *John* 17. 5. *O Father, Glorifie thou me with thy own ſelf, with the Glory which I had with thee before the World was.* Verſe 24. *For thou lovedſt me before the Foundation of the World.* John 16. 27, 28, 30. *For the Father himſelf loveth you, becauſe you have loved me, and have believed that I came forth from the Father, and am come into the World.* Again, *I leave the World, and go to the Father; by this we believe, that thou cameſt forth from God.*

Again, *J. C.* aſſerted, *There was nothing in Man that is infinite.*

I replied, The Breath of Life breathed into Man; the Spirit of God in Man, is Infinite.

This

This was according to Scripture, *Gen.* 2. 7. *And breathed into his Noſtrils the Breath of Life.* 1 Cor. 3. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?* Mat. 10. 20. *The Spirit of the Father which ſpeaketh in you.*

Mark, The Spirit of God was in Men, dwelt in them, ſpoke in them; ſo, according to the Scriptures, God's Spirit, which is infinite, dwells in Man, and ſpeaks in Man; even the Spirit of Truth, which proceedeth from the Father, *John* 15. 26. So there is ſomething in Man that is Infinite.

Now, Reader, is not *J. C*'s aſſertion, *There is nothing come forth from God, which is infinite, and without beginning*; and that *there is nothing in Man which is infinite*, plainly manifeſt to be contrary to Scripture? Hath not *J. C.* denied the Son of God, who came forth from God, to be Infinite, and without Beginning? Hath he not alſo denied the Spirit of Truth which proceedeth from the Father, to be Infinite, and without Beginning? And is not *J. C.* a Lyar againſt the Scriptures, a Lyar againſt the Son of God, and a Lyar againſt the Spirit of Truth?

And is not this Blasphemy to deny Christ, the Son of God, who came forth from God; and the Spirit of Truth, which proceedeth from the Father, to be Infinite, and without Beginning?

For *J. C.* said expressly, *There was nothing came forth from God, which is Infinite, and without Beginning.* And is not *J. C.* a Blasphemer, in denying the Son of God, who came forth from God; and the Spirit of Truth, which proceedeth from the Father, to be Infinite, and without Beginning? Let the Reader judge.

I have examined *J. C.*'s Relation, in this particular, the substance whereof is, *The Quakers do hold Man's Soul to be God; and that they had nothing they could object, but only that* Fox *doth not expressly say, The Soul is* God.

As to the first, the Impartial Reader may plainly see, it is a false Accusation. And as to the second, It is a Lye; which Lye doth stand deservedly upon *J. C.* who either was so busie pondering upon his Notes, and gathering up his Papers, that he minded not what was said, or heard not that any more was spoken but what he relates; a thing scarce possible in a Disputant, if he was not distracted;

or

or else it is wilful Ignorance, and desperate Wickedness, in him to say, *Having nothing else that they could object*, &c. But he that is so impudent, as not only to play the Hypocrite, and Dissemble with God, and utter Untruths unto him, but publish it to the World, as in his Book, *Call to Prayer*, p. 141. I may not question but such a Man hath impudence enough to Lye against the *Quakers*, and publish his Lyes to the World: But *God will judge the Lying Tongue.*

Friendly Reader, As for *John Cheyney*'s Cavil against *G. F.* concerning the Soul, it is already lately and soundly Answered by *William Gibson*, in his Book, entituled, *The Life of God, which is the Light and Salvation of Men, exalted*; which Answer, take as followeth, for thy further satisfaction: It is judged meet to give thee the Advantage of seeing it here, because, when this Book comes to thy hand, it may be thou may'st not have the opportunity of seeing his.

Concerning the Soul *of Man.*

JOhn *Cheyney*, thou quarrelleſt at *G. Fox*'s words, where he ſaith ſomething concerning the Soul in his Book, entituled, *Great Myſtery*; thou, and ſome others of thy quarrelling Brethren, would inſinuate, as tho' he did hold or affirm, *That the Soul is God*; but who reads his Treatiſe in the ſaid Book upon that ſubject, without Prejudice, in the Fear and Love of God, ſuch may ſee that he diſtinguiſheth plainly between Chriſt, God, and the Soul of Man, ſee *Great Myſtery*, p. 91. where *G. F.* hath theſe words, *viz. The* Soul *being in the Death, in Tranſgreſſion, ſo Man's ſpirit there is not ſanctified* —— *And the* Soul *is in Death*— Again, in the ſame Page, after he hath uttered many words in anſwer to the Prieſt, about the *Soul*, he hath theſe words, *viz. So the living of the Soul, and the Spirit ſanctified, that diligent hearkening is come to, where the Counſel of God is ſtood in, his Voice heard, his Hand felt, that the Soul is come up in that which comes from him, from God*; *that is Living and Immortal, and gives a Creature its feeling and ſenſibleneſs through things, and ſo the Covenant*

of

of God comes to be received, wherein the Soul *lives*——In the ſame Page he hath theſe words, *viz. Now where the Light is hated, that of God within tranſgreſſed, that doth pertain to the righteous Law of God, and anſwers it; (there) the ſpirit of Man is not ſanctified, and Man's underſtanding darkned; the Higher Power is denied, the* Soul *comes into Death, tranſgreſſing of the Law is known; the Witneſs buried, which ſhould guide the Mind, whereby the* Soul *ſhould live in the diligent* Hearkening; *thereby comes Man to be defiled, and his Spirit, and Body, and Mind, whereby he glorifies* Not *God in his Body, and Soul, and Spirit.*—— Again, in the ſame Page, thus: *And every one that cometh into the World having a Light from Chriſt, the Second* Adam, *the Biſhop of their Souls, Chriſt, the Power of God*—— Again, in the ſame Page, thus: *So every Man that cometh in the World, having a Light from Chriſt Jeſus, the Way out of the Fall, the Second* Adam—— *Receiving the Light, they receive their Redemption and Sanctification, whereby their Spirits, Bodies and Souls are ſanctified.*

J. C. Here *G. F.* ſpeaks of the Soul of Man in ſeveral States and Conditions; *firſt*, in Death and Tranſgreſſion. It is very

certain that *G. F.* doth not believe, That God ever was, or can be, in Transgression. And therefore it is certain, that when he speaks of the Soul's being in Transgression, that therefore he doth not mean or intend, that God's Essence or Being, in any measure, is in Transgression, or ever can be so.

Again, He speaks of the *Living of the Soul*, and the *Spirit Sanctified*; and saith, That *diligent Hearkening is come to, where the Counsel of God is stood in, his Voice heard, his Hand felt*; that the Soul comes up into, where the Soul lives. Note, *J. C.* here he speaks of the Souls Living, and of its *Hearkening*. It is evident here, That *G. F.* doth not mean, intend, or believe, that God should hearken unto himself, or that by not hearkening to himself, that he should come into Transgression and Death; or that, by hearkening, he should be Redeemed or Sanctified; for *G. F.* [illegible] ys, that God is unchangeably H[illegible] hout any Variation or Mutabili[illegible]

, *G. F.* speaks of receiving God's Cou[illegible]el, and standing in it, by which the Soul comes to live. Now it is certain, that *G. F.* believes not, that God could

could possibly go on act against his own Counsel, and so come into Transgression and Death; but it is clear, that *G. F.* believes, that when God's Counsel is not stood in by Man, who was made a Living Soul, that then he goes into Transgression, and his Soul comes into Death; and this was fulfilled in the first *Adam* (who was made a Living *Soul*) by his going out of the Counsel of God, he became a Transgressor, and his *Soul* was brought into Death thereby: But as the Apostle saith, *The Second* Adam *was made a Quickening Spirit*; which *Second Adam* is Christ, the Promised Seed, which bruiseth the Head of him that first led Man out of the Counsel of God, whereby his *Soul* was brought into Death; who believes in Him, who lighteth every one that cometh into the World, he raiseth the *Soul* out of Death, being the Captain of its Salvation, and the Bishop of it.

Again, *Soul* being taken for *Life*, as sometimes it is; God is the Life of *Lives*, or great Original *Soul* of *Souls*; being that One Infinite Being, by which all other Beings in the beginning of the Creation were brought forth; and by whose *Word*, *Life* and *Power* they exist, and are upheld.

And *G. F.* ſpeaking in anſwer to the Prieſts about the Soul, ſaith, *God breathed into* Man *the Breath of Life, and* He *became a living Soul; for that which came out from God, was the cauſe that* Man *became* alive, A Living Soul. Upon the afore-cited words in *Geneſis*, G. F. p. 68. querieth of the Prieſt thus, *And is not this of God? And God, who hath all Souls in his Hand*; here, and in this latter ſenſe it doth appear, that *G. F.* takes that word *Soul* for *Life*, or that Breath by which Man lived, or was made a living Soul; and the Breath of Life by which Man lived, or became a living Soul, *Is of God*, thus *G. F.* and the *Quakers* believe; and alſo that this Breath of Life cannot Tranſgreſs, or be in Tranſgreſſion, though the Motions of it *in the Soul may* be quenched, and it grieved; for ſo it is when Man hearkens unto, and takes *Counſel* at the Serpent, who firſt drew Man from God's *Counſel*; and thus, as it is written, *God is grieved with the Wicked every day.* His diſpleaſure or grief is, becauſe he would have Man to hearken to his Voice, and be ſaved; but Man *will not*; as God complained of old, *They rejected all my* Coun-

Counſel, *and would none of my* Reproof.

In this latter ſenſe, taking the Soul for that Life or Breath, by which Man lived, or became a living *Soul*; this, as *G. F.* ſaith (p. 68.) is *infinite*; which he muſt needs intend, as his own words do import, being taken in their own proper and genuine ſenſe.

It appears in *G. F*'s Controverſie with the Prieſts about the Soul, that he takes up the word *Soul*, and ſpeaks of it under three Conſiderations, 1ſt, *The* Soul *of Man* in Tranſgreſſion, *in Death*; 2dly, *The* Soul *of Man* in the Reſtoration, *in Life*; and 3dly, He ſpeaks of the word *Soul*, as being that Breath of Life which came forth from God, by which *Man Lived*, or *Became a Living Soul*, which Breath and Life is of God's Being, and Infinite, as I ſaid before.

Thus it appears, that the Spirit of God, the Light of Chriſt within, the Breath of Life, and the *Quakers* Religion, and *G. F.* are all clear from *J. C*'s wicked Charge, and *J. C.* is a Lyar, whoſe Work hath been, both by Diſputation and Writing, to prove that the

the *Quakers* assert Man's Soul to be God, and so charge God to be guilty of Sin; because Man's Soul Sins, therefore God Sins: This Wicked Blasphemous Assertion and Consequence (he would have fastened upon the *Quakers*, which) we do utterly deny. But *J. C.* hath failed in his purpose, and the *Quakers* are clear of holding Man's Soul to be God; and *J. C.*'s false Charge, *That the Quakers Religion is against God's Spirit*, remains unproved, and like to remain unproved. What *J. C.* hath done, is this, He hath brought one wicked Charge to prove another by, and both alike are utterly false: And what *J. C.* intended *Unjustly* to have fastened upon the *Quakers*, is it not in a great measure justly fallen upon his own Head? For, whereas he says, *The Quakers do plainly hold Man's Soul to be God*, therefore when Man's Soul Sins, God Sins; is it not clearly evident, that *J. C.* plainly holds the Light within, the Light of Christ in Man, wherewith Christ lighteth every Man that cometh into the World, *John* 1. 9. something of God in Man, Light and Spirit, to be Man's Soul, to have a hand in Sin, to be guilty

ty as being himſelf, and in Hell to be a ſelf-tormenting Light? I ſhall give ſome Quotations out of his Book, entituled, *Quakeriſm Subverted*, and query a little thereupon, and ſo leave it to the Impartial Reader to judge. Pag. 21. of the ſaid Book, *J. C.* ſaith, *Every Man hath a Light within him*; and ſo we ſay, that Jeſus Chriſt is the true Light, which enlightneth every Man that cometh into the World, *John* 1. 9. P. 28. *Hath not every Man a Light within him* [Mark] *given him to be his Guide, his Monitor?* P. 27, 28. *In every Man there is ſomething of God, and ſomething of Satan, Fleſh and Spirit, Light and Darkneſs.* Upon which I query, If ſomething of *God* in oppoſition to *Satan*, *Spirit* and *Light*, in oppoſition to the *Fleſh* and *Darkneſs*, is it not the Spirit of God, who is a Spirit? *John* 4. 24. Is it not Light of God, who is Light, and in whom is no Darkneſs at all? 1 *John* 1. 5. *J. C.* ſays, it is ſomething of God, Spirit and Light; is it not then the Light and Spirit of God, according to Scripture? 1 *Cor.* 12. 7. Pag. 34, 35. he ſays, *If the Light within never did err, nor can err, it is the ſame to ſay, the Soul*

of

of Man never did err, nor can err: P. 35. *When we ſay, The* Light *ſmiteth or convinceth, excuſeth or reproveth, it's but the ſame to ſay, The Soul doth return upon it ſelf.* Upon which I query, Whether that which Convinceth and Reproveth the Soul for Sin, be not the Spirit of Truth which reproves the World of Sin? According to *John* 16. 8, 10. And if the Spirit of Truth, which Convinceth and Reproveth the Soul for Sin, then whether he doth not plainly hold the Spirit of Truth to be Man's *Soul?* Pag. 34. he ſaith, *The Light hath a Hand in all Thought-ſins, inward Heart-Sins, Tongue-ſins, and Life-ſins.* Pag. 36. *Every Sin I commit, the Light within is guilty, as being my ſelf.* Pag. 34. *The Light within in Hell is turned to a ſelf tormenting Light.* Is it not clearly evident from theſe Quotations, out of his Book, that *J. C.* hath aſſerted the Light within, the Light of Chriſt in Man (wherewith, according to *John* 1. 7. Chriſt lighteth every Man that cometh into the World) ſomething of God in Man, Light and Spirit to be Man's *Soul?* To have a Hand in Sin, to be himſelf guilty of Sin, and in Hell to be a ſelf-tormenting Light? And is not this

this Blaſphemy? And is not *J. C.* a Blaſphemer? And if *J. C*'s Religion hold forth and maintain this Doctrine, Is not *J. C*'s Religion guilty of Blaſphemy? And if *J. C*'s Religion be guilty of Blaſphemy, Is not *J. C*'s Religion againſt God's Spirit? And hath not *J. C* made a Pit, and digged it for the *Quakers* and their Religion, and is not *J. C.* and his Religion fallen into the Ditch which he made? Let the Reader judge.

The next thing in *J. C*'s Relation, that here I ſhall take notice of, is in pag. 6. he ſaith, *The* Quakers *do utterly make void the Scriptures*; *this* (ſaith he) *was prov'd at the Diſpute.*

Reply, Was ever any pretended Goſpel-Miniſter more void of ſhame, than is this *J. C.* to publiſh ſuch Lyes to the World? What's more falſe, than to aſſert, we make the *Scriptures* void? And, What's leſs true, than to ſay, he proved it? O wicked Man of ſlander in the one, and ſhameleſs impudent Liar in the other. I do believe I might have the Teſtimonies of ſome hundreds of People (who were Auditors at the ſaid Diſpute) that *J. C*'s Relation is falſe, if I needed thereunto: But it may be he thinks the Title

tle of a *Miniſter of Chriſt*, will give him Credit, where his Lyes are broached, with People, to believe what he ſays is true; eſpecially againſt *R. H.* by him ſtiled a *Sect-Maſter*: R. H. expects to fare no better from him, than the Diſciples of Chriſt did from his Generation, the *Scribes*, *Phariſees* and *Hypocrites*, who called them peſtilent Fellows, Seducers, Enemies to the Law and Scriptures; all which *J. C.* is guilty of againſt the *Quakers*, as the Generation he is of was againſt the Diſciples; ſo it is evident, he is in the foot-ſteps of that Generation: *J. C.* might have remembred, the Truth was by his fore-Fathers (in whoſe ſteps he is, reſiſting the Holy Ghoſt (Holy Spirit) as they did) called a *Sect*; and no doubt but the Apoſtles were accounted *Sect-Maſters* by *J. C*'s Predeceſſors, as well as *R. H.* is ſtiled a *Sect-Maſter* by him; for the Truth's ſake (which proſpers and prevails) *R. H.* can bear it; and *J. C.* hath diſcovered Himſelf, and manifeſted his Folly: But perhaps he thinks, whatever he ſays or writes, whether Slander, Lye or Scoff, his Coat will bear him out; but if ſo, his thoughts will deceive him; for there are many

will

will not ſo take things upon truſt, neither from him, nor any of his Brethren, either becauſe of their *Black Coat*, or *White Coat*; but him will reprehend and judge for his Slanders, Lyes and Scoffing. Sure I may ſay, a lying ſpirit hath entered him, and acts him (and it is againſt that ſpirit my controverſie is, I have Love and Good will to the Creature) for the Scriptures were that day owned by us, in their place, as they have ever been by us ſince we were a People to God's Praiſe.

J. C. had Will enough to have proved all he hath ſaid, but he wanted Power; Truth being ſtronger than all: Neither had he ſo much Skill as Baſeneſs, nor Honeſty as Impudence. He laboured by indirect means to accompliſh his wicked End; but fell ſhort, and inſtead of *Glory*, reaped *Shame*. And why may I not uſe his own Expreſſion, publiſhed to the World (only inſtead of the word *Foes*, put in *Opponent*) and ſay, *In this* J. C. *came poorly off, as when he prayed, his Opponent being too hard for him?*

There were ſeveral that Day (his Baſeneſs and Wickedneſs being diſcovered, and laid open) cried againſt him; and one called aloud unto him, and openly aſſerted,

asserted, *J. C.* to be a *Lyar*, and offered to prove it to his Face, and said, *He was No Quaker*. But when *J. C.* had produced the *Baptist*'s Book, which he would have made the People to have believed, was one of our Books, out of which he brought a Quotation; I asked to see the Book, he refused; I pressed again to see it, not so much questioning the Book, as that he had wronged the words in reading them; he again refused: I promised, if he would let me have our Friend's Bood, to read the Quotation my self, I would do the like for him, with any Book I produced, if requested; when he saw I would not be satisfied, but pressed still to see the Book, then he confessed, *It was the Baptists Book*, and impudently asserted the Quotation was *right*, and that *they had truly stated our Friends Assertion*. But his dis-ingenuity thereby appear'd, he being laid open, and many saw him baffled in his Undertaking. He also gave other Forged Quotations, which he would have had the People believe were our Friends Assertions; yet all would not avail, to prove the *Quakers* Religion was against the Scriptures. A Second Branch of the afore-cited Charge, which, in order

der to prove, he asserted, That the *Quakers made the Scriptures useless, and utterly void*; alledging, *That if the Scriptures were not the Rule of Faith, they were useless, and utterly void*; quoting the Second of *Timothy*, 3. 16.

To which I replied, I deny the *Quakers* do make void the Scriptures; but that they own them, I affirm; and that they are profitable to the Man of God: But there is no Man of God, without God's Spirit; it is the Spirit of God that makes a Man of God; and it is the Spirit of God, which was the Rule to the Man of God, before the Scriptures were written; and that which was the Rule to the *Man of God*, is the Rule to the *Man of God*; that which gives Faith, is the Rule of Faith; and that is the Spirit of God which gave Faith, and was the Rule of Faith, before the Scriptures were written: Yet this makes not the Scriptures useless; for the *Man of God*, who walks according to this Rule, the *Spirit*, lives the Life the Scriptures declare of: And to such a Man the Scriptures are profitable; though he cannot set the Scriptures above the Spirit, which gave them forth; yet owning them in their place, hath a more real esteem

for the Scriptures, than that Man who cries them up for his Rule, yet walks contrary thereunto, and ſhort of the Life the Scriptures teſtifie of.

John Cheyney ſaith, in the ſame Page, R. H. *would not ſay, that the Scriptures were no Rule at all——But he affirmed, that they were not the Rule.*

Reply, This grant of *J. C*'s proveth, I did not make the Scriptures uſeleſs and void. I aſſerted, as before, That the Spirit is the Rule of Doctrinal Saving Faith; for that which is more univerſal than the Scriptures, which was the Rule of Faith before and ever ſince the Scriptures were written (to wit) of ſaving Faith, is the Spirit which gave Faith, and ruled it, and gives Faith, and rules it; for, what it was, it is; and what it is, it will for ever remain, becauſe unchangeable. And I further add, That that which the Saints walked in, was their Rule; and that was the Spirit, *Gal.* 5. 16. *Walk in the Spirit,* &c. Yet is not the Scriptures made void, but fulfilled: This is but a falſe Suggeſtion of *J. C.* That *Scriptures are either the Rule, or uſeleſs*; for he that walks in *Spirit,* comes in meaſure to know the *Scriptures* fulfilled. It

It is the *Spirit of God* which gives ſaving Knowledge; and that which gives ſaving Knowledge, is the ſaving Rule; One to all God's People, throughout all Ages of the World, ſince *Adam* was created; his Rule before he fell, his Rule as he came up again in the ſame Life from which he fell; *Enoch*'s Rule, in which he walked with God, before the *Scriptures* were written; the *Prophets* Rule, who ſpake forth *Scriptures* by God's Spirit, who were Prophets before the Scriptures they ſpoke forth (by God's Spirit) were written; the *Evangeliſts* Rule, who ſet forth a Declaration of thoſe things which were moſt ſurely believed amongſt them, having had perfect underſtanding of all things from the very firſt, *Luke* 1. 1, 3. Mark, they had perfect underſtanding of all things they writ, before they writ them; the *Apoſtles* Rule, who were Apoſtles before their Epiſtles were written; the Rule of all the *Holy Men of God* ſince the Apoſtles days; for there is no Holy Man of God, without God's Spirit: *He that hath not the Spirit of God, is none of his*, Rom. 8. 9. *He that hath the Spirit, is to walk in it*, Gal. 5. 16, 25. He that walks in the Spirit, it is his Rule; he

asketh Counsel of God, as by *Urim* and *Thummim*, hath an answer from God, takes Counsel of God, and is covered with a Covering of God's Spirit; such have comfort in reading the Scriptures, being come in measure to the fulfilling of them, in measure witnessing what their Elder Brethren, the Prophets and Apostles, declared of their Experiences, as they did tread in their Foot-steps; for One is the Way for the Righteous in all Ages, *Christ*, the *Way, the Truth, and the Life*, John 14. 6. *No Man comes to the Father but by him*: In the same Way, and by the same Rule, *viz.* the *Spirit*, in and by which they walked, who had not the Scriptures, walked they who gave forth the Scriptures; not only before they gave forth the Scriptures, but afterwards, in the same Way, and by the same Rule have they walked, do, and shall they walk, who have come, do, or shall come to live the Life the *Scriptures* declare of; and not one of these, who lives the Life the Scriptures testifie of, make the Scriptures void, as *J. C.* falsly suggesteth; who thereby hath manifested his Ignorance, both of the *Scriptures*, and of the *Power of God*; being one of those unlearned, who

who wrests the *Scriptures to their own Deſtruction*, 2 Pet. 3. 16.

And for his ſaying, *The Scriptures were proved the Rule*; it is falſe: For the *Spirit* was proved the Rule, and yet the *Scriptures* not made void.

J. C. in page 10, 11. to prove *W. P.* and *R. H.* confute themſelves (and ſo (ſaith he) *down goes the whole Body of Quakeriſm*) affirms, *That Saving and Hiſtorical Faith are not two Faiths, but one entire ſaving Faith: Hiſtorical and Saving Faith are not oppoſite; where-ever there is Saving Faith, there is Hiſtorical; and the Rule is one and the ſame. There is the ſame Law and Rule to wicked Men as to godly Men; the ſame Scripture which breeds Hiſtorical Faith, breedeth Saving Faith; but neither one nor the other without the Spirit of God.*

Reply, Now if this Tale be true, that Hiſtorical Faith and Saving Faith are not two Faiths, nor oppoſite, but one Faith; and that upon this point, Down muſt go the whole Body of *Quakeriſm*: Then I argue thus,

He that hath Hiſtorical Faith, hath Saving Faith, if they be one, as *J. C.* ſays they are, and not oppoſite; then

there is no difference betwixt a Dead Faith, and a Living Faith; a Faith without Works, and a Faith that hath Works: *J. C.* ſaith, *They are not two, nor oppoſite; where-ever*, ſaith he, *there is Saving Faith, there is Hiſtorical; and the Rule is one and the ſame* (Is it not as broad as long?) where-ever then there is Hiſtorical Faith, there is Saving Faith; for, ſaith *J. C. They are not two Faiths, nor oppoſite, but one Faith; and the Rule is one and the ſame.* But doth not this contradict the Scripture, and give the Apoſtle *James* the Lye? Who ſaith, *Thou believeſt that there is one God, thou doſt well; the Devils alſo believe and tremble. But wilt thou know, O vain Man, that Faith without Works is dead*, James 2. 19, 20. What ſaith *J. C? Hiſtorical Faith, and Saving Faith, are not two Faiths, nor oppoſite, but one Faith.* What is this but to ſay, the Faith of vain and wicked Men, and the Belief of Devils, and the Faith of God's Elect, are not oppoſite, not two Faiths, but one Faith? *J. C*'s aſſertion plainly holds forth this Doctrine, That there is no difference nor oppoſition between Hiſtorical Faith, and Saving Faith; Faith without Works, and Faith which hath Works; Dead

Faith

Faith, and living Faith; the Faith of Wicked Men, and the Faith of God's Elect.

I will not ſay *J. C.* is a Ranter in Practice: But let the Reader judge, whether *J. C.* be not a Ranter in Principle: For, *J. C.* cannot deny but that Devils, and wicked Men, believe there is a *God*, and that the belief of Devils, and wicked Men, is not ſaving; and that wicked Men, whoſe Faith is not ſaving, but vain, believe the Hiſtory of the Scriptures. Now, whether the hiſtorical Faith of vain and wicked Men, and the ſaving Faith of God's Elect, be not oppoſite, be not two Faiths, but one entire ſaving Faith, let Truth in all People judge.

Likewiſe, obſerve how groſly *J. C.* contradicts himſelf; for he ſays, *Neither the one nor the other doth the Scriptures breed without the Spirit of God.*

If they be one and another, they are two; if they be two, *J. C.* gives himſelf the Lye, who before ſaid, *They were not two, but one*; and he makes God's Spirit the Author of them both: And again he ſaith, *The Spirit in both concurreth, and maketh uſe of the Scriptures*;

tures; in this he concludes them to be two; for *J. C.* ſaith, *In both*, that is, in both Faiths, Hiſtorical and Saving. Again *J. C.* ſaith, *Saving and Hiſtorical Faith are not two Faiths, are not oppoſite.* Now the Verb (*are*) is plural, and ſpeaks of more then one: So all along though *J. C.* deny them to be two, he concludes them to be two Faiths, and wofully contradicts himſelf; and inſtead of throwing down the whole Body of *Quakeriſm*, is ſadly confounded: Hiſtorical Faith is one thing; the Drunkard, Lyar, Whoremonger, Deceiver, may have it; or he that hath made ſhipwrack of that Faith which is ſaving, and of a good Conſcience, may yet have hiſtorical Faith; that is, he may acknowledge there is a God: But *Saving Faith* is another thing; this Faith all Men have not, 2 *Theſſ.* 3. 2. but God viſits all with his Spirit and Power, in order to give ſaving Faith; but many reſiſt the Viſitation of God, and periſh in their Gain-saying; the Deſtruction of all ſuch is of themſelves, and the Lord God is Clear. Of hiſtorical Faith, the Hiſtory may be a Rule; but of ſaving Faith, the Myſtery is a Rule: The Spirit gives ſaving Faith,

Faith, and the Spirit is the Rule of it; and this will ſtand over the Head of *J. C.* and his Ranting Principle: And in his bold attempt, he hath neither hurt *W. P.* nor *R. H.* nor the *Quakers*; but has manifeſted his Diſtraction, and given himſelf the Down-fall, and his Confuſion is laid open, that the Reader, if unprejudiced, may ſee what an Unskilful, Confounded, Babyloniſh Builder *J. C.* is.

J. C. ſaith, pag. 15. *The* Quakers *prefer their own Writings above the Scriptures, and call their own Writings by this Title,* The Word of God. This was another thing aſſerted by *J. C.* at the Diſpute, to prove the *Quakers* Religion againſt the Scriptures.

Reply, I anſwered at the Diſpute, and again ſay, The Charge is falſe; the *Quakers* do not prefer their Writings above the *Scriptures of Truth*, nor call them, *The Word of God*; neither did any place in their Books, which he read and were owned, nor Quotation which he hath given in his Relation, prove any ſuch thing: I owned, and we own and dearly eſteem the *Scriptures of Truth.*

* Friendly

Friendly *Reader*, This falſe and malicious Charge of *John Cheyney*'s, is lately clearly anſwered by *William Gibſon*, in his before-mentioned Book, entituled, *The Life of God, which is the Light and Salvation of Men, Exalted*; which Anſwer take as followeth: By which thou mayeſt ſee clearly, that the People called *Quakers* do not prefer their own Writings above the Scriptures.

Concerning the Holy Scriptures, *or* Bible; *and concerning the* Quakers Books.

John Cheney, in thy 8th and 9th page of thy *Premonition* to thy *Sermons of Hypocriſie*, thou chargeſt the People called *Quakers*, That *they eſteem their Books and Writings to be of Equal Authority with the Scriptures or Bible.*

Anſw. We truly and dearly own the Scriptures, or Book called the Bible; but the words contained in that Book are not all of equal Authority one with another. See thy own Teſtimony concerning

cerning the Scriptures or Bible, which is as followeth, *The Scriptures are not God, Chriſt nor the Spirit; but Laws and Doctrines, Hiſtories and Reports, given by the Inſpiration of God.*

I ſay, The words which God ſpake unto Man, ſaying, *Thou ſhalt love the Lord thy God with all thine Heart, and thy Neighbour as thy ſelf*; *Were* and *Are* of greater Authority, than thoſe words which, as Hiſtory or Relation, declare of the Wars and Battels of the *Jews*, and other ſuch Hiſtorical Matters; and of greater Authority to and among *Chriſtians*, than thoſe words that related to Circumciſion, the Blood of Bulls, Goats and Rams, and the Aſhes of an Heifer, *&c.* theſe being Shadows, and to paſs away.

And the words of Chriſt, who ſaid to his Diſciples, *I am the Vine, ye are the Branches; as the Branches cannot bring forth Fruit except they abide in the Vine, no more can ye, except ye abide in me: And without me ye can do nothing—— My Fleſh is Meat indeed, and my Blood is Drink indeed——Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you.*

Theſe

These words are of greater Authority than the Relation or Histories of the Apostles outward Travel by Sea or Land; and they are of greater Authority than those words that speak of *Paul*'s Cloak, that he left at *Troas*, mentioned in 2 *Tim.* 4. 13. and all other such Historical Matters.

The People called *Quakers* do prefer and esteem the Book called the *Bible*, or Holy Scriptures, above any outward Writing or Book extant upon the Earth, because of the Verity and Plenty of deep heavenly Sayings, uttered by God unto *Moses* and the Prophets, through the several Ages of the World; and particularly and eminently through the heavenly Man, Christ Jesus, who was anointed with the Oyl of Gladness, above his Fellows, and filled with the Spirit without measure. Nevertheless, we do affirm, that the Spirit of God in this Age, hath moved several of us to write Books, which have been Instrumental in his Hand for Good unto many, with respect to their Immortal Souls. God the Holy One changeth not, neither is he to be limited; and all our Books and Writings are not of equal Authority one with

with another; ſome treat of our inward Experience of the Work of God, in which are contained words that do direct Man and Woman to the Manifeſtation of the Spirit of God, which is given them to profit withal; to the Grace of God, which brings Salvation; to the Light, wherewith Chriſt lighteth every one that comes into the World. Some others of our Books do treat of our Sufferings, and outward Exerciſes, *&c.* which though all of them be true, yet ſome are of greater weight than others. And Deſtruction comes upon People becauſe they do not believe in and obey the Light, Grace and Spirit of God, which he hath given them, to lead them out of Sin, into all Truth. Thoſe who read our Writings without Prejudice, may receive Good thereby, as by Inſtruments which God makes uſe of; and ſuch who do ſo, they will return the Glory to God, as we do: And thoſe who read our Books in Envy and Malice, the Murdering Spirit blinds their Minds, and God doth condemn ſuch.

And for *J. C*'s ſaying, *He proved by Arguments the* Scriptures *rightly to be called by this Title*, The word of God: Here the

the Reader hath no more but his say-so, which I deny to be any proof at all; neither did he prove it, but in this also is a Lyar. *J. C.* saith, *The* Quakers *acknowledge the Scriptures to be the Words of God; by their own Confession, every Scripture Word is God's Word.*

Reply, This is a dark Consequence *J. C.* hath drawn: Though we own God's Words in the Scriptures to be his Words, yet this doth not follow, that we own every word in the Scripture to be God's Word. For in the Scriptures there are words of the *Serpent*, who is called the *Devil* and *Satan*; words of wicked Men, as well as God's words, and words of good Men: And hath not *J. Cheyney* here manifested his Falshood? Let the Reader judge.

J. C. further saith, *R. H. in the Dispute denyed* all Scripture *to be given by Inspiration of God; and would read the words*, 2 Tim. 3. 16. *All Scripture given by Inspiration of God is profitable, leaving out* Is, *&c.*

Reply, *J. C.* himself grants the word [*is*] not to be expressed in the Original Text; but that the Original Text is read thus, *All Scripture given by Inspiration of God*, &c.

God, &c. the word *(is)* not being expreſſed; why then ſhould *R. H.* be blamed for reading it according to the Original Text, which was before the *Engliſh* Copy or Tranſlation? Yet there is extant ſome old *Engliſh* Bibles, in which this Scripture is thus read, *All Scripture given by Inſpiration of God, is profitable*, &c. And the word *(is)* and alſo the Conjunction *(and)* about which *J. C.* quarrels ſo much, are left out. But it ſeems *J. C.* will rather skirmiſh with his own Shadow, than have nothing to do: For, what he grants to be true, *R. H.* muſt, if he can reach it, be ſtigmatized, as ſome Blaſphemer. But this way of skirmiſhing will never hurt *R. H.* nor ſtain his Reputation amongſt good Men. *R. H.* acknowledged, and doth acknowledge, All *Scripture* given by Inſpiration of God, to be profitable, *&c.* But *J. C.* is Angry with him, becauſe he will not ſay, All Scripture is given by Inſpiration of God, though he grants the word *(is)* not to be expreſſed in the Original Text; therefore *R. H*'s Reading is true.

And that all *Scripture*, which is as much as to ſay, All Writing, is given by Inſpiration

Inſpiration of God; I think *J. C.* himſelf, if conſiderate, will not aſſert; for *All Writing* contains or comprehends every Writing that is written; not only in the Scriptures of Truth, the Books of the Prophets, Evangeliſts, the Epiſtles of the Apoſtles, and other Writings of Truth extant; but all other Writings extant, of what matter or ſubject ſoever they treat. If *J. Chayney* grants this, that all Writing, *viz.* all Books, of what nature or kind ſoever, that are written, printed and publiſhed to the World, are not given by Inſpiration of God, as ſure he will; then he grants, all Scripture is not given by Inſpiration of God; for, *All Scripture*, comprehends all Writing; and all Writing, includes all Books, that are written; and all Books that are written, are not profitable to the Man of God for Doctrine, *&c.* Then he muſt needs grant the Apoſtles Meaning was according to the Original Text, with which the old *Engliſh* Bibles agree, (to wit) All Scripture given by Inſpiration of God, is profitable, *&c.* This ſenſe the Original Text will bear, without any wrong to the Truth, or the Apoſtle who ſpoke it forth: To this the Apoſtle *Peter* alludes,

2 *Pet.*

2 *Pet.* 1. 20, 21. *No Propheſie of the Scripture is of any private Interpretation*; (Mark) *for the Propheſie came not in old time by the will of Man, but holy Men of God ſpake as they were moved by the Holy Ghoſt.* The Apoſtle here ſpeaks of the Propheſies of the Scripture, what was ſpoken in the Motion of the Holy Ghoſt: Now that all that was ſpoken, and is written in the Bible, was ſpoken in the Motion of the Holy Ghoſt (there being ſomething ſpoken by wicked Men in the Bible, which was my aſſertion) *J. C.* doth not affirm. But *J. C.* will have it, *That every word in the whole Bible was given by the Inſpiration of God, to the Holy Pen-Men, who were inſpired to write them.*

Reply, This alters the ſtate of the Controverſie betwixt us, which was about ſpeaking forth what afterwards was Recorded in Scripture, *viz.* what the Serpent, and wicked Men ſpoke, who called Chriſt *Beelzebub*, *a Samaritan*, and ſaid, *He had a Devil*, &c. It was not the Hiſtorical Relation that we were about; but of its being ſpoken before Recorded, we were arguing: I ſaid, The Serpent, the Devil, and wicked Men ſpoke words which are recorded in Scriptures, and none of them

ſpoke thoſe words in the Motion of God's Spirit.

But though it be a little beſide the matter, I query, How *J. C.* will prove (yet I deny not that the holy Pen-Men of Scriptures had God's Spirit, and were aſſiſted by it in the recording the words of wicked Men) that every Pen-Man that writ of the *Scriptures*, writ not a word but what was opened in him by the Inſpiration of God, which he neither heard of Man, nor received from Man, but in the Immediate Revelation of God received it, and by Inſpiration writ it? Or whether ſome of the Pen-Men ſaw not with their outward Eyes ſeveral things which they writ of, and heard not with their outward Ears ſeveral words which are written in the Scripture, which they heard of Men? According to *Luke* 1. 1, 2, 3, 4. *Acts* 1. 1. & 23. 16, to 23. 1 *Cor.* 1. 10. 11. *Gal.* 2. 11, &c. *Gen.* 42. 29. & 45. 9, to 28. *Judges* 16. 17, 18. 2 *Sam.* 1. 5, to 17. & 18. 10, &c. *Eſther* 4.

J. C. in page 21. ſaith, *R. H. in the Diſpute, did openly affirm, That God did no where command us to walk according to the Scriptures, and the Laws and Doctrines of the Scriptures; but all are to walk in the Spirit,*

Spirit, and after the Spirit, and according to the Spirit; wickedly oppoſing the Spirit, and his Holy Laws: He was quickly ſilenced, &c.

Reply, In this I may truly ſay, *John Cheyney* hath far exceeded, not only the bounds of Truth, but Honeſty, in forging Lyes, and publiſhing a falſe Accuſation and Slander againſt me, to render me odious in the ſight of good Men: But ſure I am, notwithſtanding *J. C*'s wicked Lyes, falſe Accuſation and Slander (which I hope will find no more acceptance with good Men, than his Hypocritical Praying, Diſſembling and Lying, hath with God, as in his *Prayer-Book*, p. 141.) that I never ſo ſaid, neither ever ſo intended: For, *firſt*, it is againſt my Principle; the Spirit of Truth leads into all Truth, ſuch who ſtand in the counſel of it, and are freely given up to be led by it: This Spirit is in the inward parts, and that is ſome-where; and God by it, in our inward parts, commands us to walk Holily, Righteouſly and Godlily in this World; to obſerve his Precepts, and keep his Commandments; love God above all things, and our Neighbours as our ſelves; and to do to all Men as we would they ſhould do to us; this is the

Law and the Prophets; and to own the Precepts, Doctrines, Laws and Commandments, contained in the Scriptures; and fully to believe, That God, who by his Spirit gave them forth through his Prophets, commanded that People ſhould keep them, and walk in his fear, and be Witneſſes of the fulfilling of them, and walk and live in that Holy Life the Scriptures declare of; and this walking is according to the Scriptures. *Secondly*, It is contrary to my Practice: But, leſt *J. C.* or any other, if I ſhould ſpeak what I might ſpeak in the Truth, concerning it, ſhould judge me to boaſt concerning my Practice; I ſhall ſay thus much, It is ſuch as in meaſure becomes the Goſpel, fearing God, eſchewing Evil; and this is according to *Scripture*. And for my *Converſation* in the World, to them who know me, and know it alſo, I ſhall leave it, for them to ſpeak further thereof, as they find cauſe; whether it be not in meaſure according to the Converſation of thoſe, who in times paſt *walked not after the Fleſh, but after the Spirit*, Rom. 8. 1. I did, and I do aſſert, (as before) That the Spirit of God is the Rule of Saving Faith; and that the Apoſtles did not direct People to the Scriptures,

tures, to be the Rule of Saving Faith; or ſay, *Walk in the Scriptures, they are the Rule:* For, although the Apoſtle commended the Noble *Bereans* for ſearching the Scriptures, *&c.* ſo did he for receiving the Word with diligence; but he did not direct the *Bereans* to the Scriptures, to be the Rule of Saving Faith: But the *Apoſtle*, and *Apoſtles*, directed People to the *ſure Word of Propheſie, which was nigh in the Heart*, 2 Pet. 1. 19. Rom. 10. 8. *And turned them from Darkneſs to Light, from Satan's Power, to the Power of God*, Acts 26. 18. *To the Unction of the Holy One, the Anointing within, which teacheth all things*, 1 John 2. 27. *To the Spirit, thereby to mortifie the Deeds of the Body, that they might live*, Rom. 8. 13. *To walk in the Spirit*, Gal. 4. 16. *Walk in the Spirit, and ye ſhall not fulfil the Luſts of the Fleſh*: I ſay, becauſe I thus aſſerted, and alſo proved the *Spirit* to be the Rule of Saving Faith, and not the *Scriptures*; and the Apoſtles directed to the *Spirit* for the Rule, and not to the *Scriptures* to be the Rule; and that they did not ſay, *Walk in the Scriptures, they are the Rule*; but, *Walk in the Spirit*: I ſay, becauſe I did prefer the *Spirit* to be the Rule of Faith,

before the *Scriptures*; yet owned the *Scriptures in their place*: Therefore *J. C.* hath impiously charged me, that I said, *God did no where command us to walk according to the Scriptures*; yet in Contradiction to himself, he grants I affirmed, *All things are to walk in the Spirit, after the Spirit, and according to the Spirit*; all this is very good; and if I said it, I own it: But here is his Contradiction, in allowing I said, *All must walk in the Spirit, and after the Spirit, and according to the Spirit*; which are Scriptural Expressions; he grants I affirmed, All must walk according to the Laws and Doctrines in the *Scriptures*; for the *Spirit*, which he grants I affirmed all must walk in, after, and according to, (viz. *the Spirit of Truth*) commands and leads to keep those Doctrines, and observe those Laws and Precepts in *Scripture*, which concern a Holy Life. This is so evident a Truth, that whosoever hath an Eye to see with, may run and read.

And for his saying, We *wickedly oppose the Spirit, and his Holy Laws.*

I say, He wickedly Belyes and Slanders us; for we own the *Spirit* in its place, and the *Scriptures* in their place, not opposing them. And

And whereas he ſaith, He *quickly ſilenced me.*

It is a Lye, like the reſt; and he that publiſhed it is a Lyar; whom, having rebuked for it, I leave it.

J. C. page 18. ſaith, *As to Matters of Practice, he did before all the Aſſembly charge and prove them to be ſuch as* Paul *deſcribes,* Rom. 16. 17, 18. *Men that ſerve not our Lord Jeſus Chriſt, but their own Belly; and by good Words and fair Speeches deceive the Hearts of the Simple.*

Reply, That *J. C.* did charge the *Quakers* to be ſuch as *Paul* deſcribes, *&c.* I grant, it being the ſecond of the ſeven Charges (in his fore-cited Paper of Charge) that was diſputed upon that day; but that *J. C.* proved the *Quakers* to be ſuch, I deny; and at the Diſpute did ſufficiently clear the People called *Quakers* from that wicked Slander and impious Charge, wherewith *J. C.* moſt impudently Charged them.

But *J. C.* relates the Argument, whereby he proved (as he vainly imagines) the Charge againſt us, in that we are *Apoſtates, and Turn-coats from the true Faith.* This is his Argument.

Reply, That we are *Apoſtates, and Turncoats from the true Faith*, is a Charge as falſe as the other, which he intended this to have been an Argument to prove; and this hath been *J. C.*'s accuſtomed way, in eſſaying to prove his Charges againſt the *Quakers*, *viz.* One falſe Charge by another Charge, no more true than the former. The true Faith is the Gift of God, this we are not turned from; it is delivered unto us, as it was delivered unto the *Saints*; it was their Victory, and is our Victory, even our Faith; our Faith ſtands in God's Power, we live by it; *The Juſt ſhall live by Faith*, Hab. 2. 4. This is the true Faith, by which the Juſt lives; we are turned from ſuch as have not the One Faith, *Epheſ.* 4. 5. For all *Men have not Faith*, 2 Theſſ. 3. 2. And from ſuch who having in ſome things the Form of Godlineſs, but deny the Power thereof, according as the Apoſtle exhorted ſome in his day, 2 *Tim.* 3. 5. And we are juſtified by the Lord in ſo doing. So that *J. C.*'s Argument is a falſe wicked Charge; we are not turned from the true Faith, but from ſuch as have it not.

But *J. C.* ſays, *He did with ſober compaſſionate Zeal, and a warm affected Heart, make*

make Challenge to R. H. *to give any one Reaſon for their Apoſtacy.*

Reply, Sober Compaſſionate Zeal, *&c.* *J. C.* might well have omitted to mention, who rather appeared ſometimes that day like a Stage-Player, than a ſober Diſputant: I might ſay, like one acting the Fool's part in a Play, at times, he rather behaved himſelf, than like a moderate Man; ſuch words as theſe (in an airy ſpirit) he vented forth, *I'll be with thee anon: Thou hadſt better have kept that word in: Thou haſt now put a Weapon into my Hand I never thought of*; with theſe, and the like Expreſſions, ſtirring up ſome People to Laughter, and putting them into an Expectation, he would do ſome great Matter: But alas! Their fooliſh vain Hopes, with his fond Conceit, were both fruſtrated; for when he had room to ſpeak, he acted but like a Fool, with his wooden Sword, made a Vapour, but effected nothing, ſave Shame to himſelf.

Now, as to his Challenging me, *to give any one Reaſon for our Apoſtacy*: I anſwer, No wiſe Man can expect that I ſhould give any one Reaſon for our *Apoſtacy*, who are not Apoſtatized, but have the

the Evidence of *God's Spirit*, that we have the Faith delivered unto us, that was delivered unto the *Saints*; for that were to give a Reason for what we are not: Nay, I am perswaded, none but a Novice, or a Fool, would require it. But this is not the first Distraction, besides his being *Distracted in Prayer*, J. C. hath run into.

J. C. saith, *R. H could give no Reason at all, nor had any mind to argue it, but shifted it off, That the* Quakers *Religion, Ministry, Worship and Churches, were opposite to theirs.* And if his Reader will take his word for it, he saith, He *hath given* R. H. *and his Fellows, an Argument at* Croton, *which could not be answered or gainsaid by any of them then, nor can they ever answer it.*

Reply, That the *Quakers* Religion, Ministry, Worship and Church, are opposite to J. C's Religion, Ministry, Worship and Church, J. C. hath asserted; and if he do believe it, what needs further Proof? But would not J. C. have been shifting from the Charge, and broaching new Matter? He would sometimes have been begging the Question, to have wrested me from the Charge; but keeping him to the Point, not giving

ving him leave to Catechiſe me, having put him upon the Proof of his Charge, I kept him to it, not ſuffering him to ſtart new Arguments to lead from it, he failed in Proof, and came off with Infamy.

As to the Argument at *Croton*, it was there gain-ſaid and anſwered (therefore *J. C.* is a Lyar, who ſaid, *It could not be anſwered or gain-ſaid*) the Invalidity of which Argument may be ſeen in the former part of this Treatiſe, where I have run it through.

J. C. ſaith, *He repeated the ſame Argument at* Arley-*Diſpute, but that I declined the Arguing of it, and was utterly unable to maintain my own Religion, and to take off the Charge, That the* Quakers *are Belly-gods and Fleſh-ſervers.*

Reply, I declined not the Argument for the Validity of it, but becauſe it led from the Charge *J. C.* had undertaken to prove, *viz. That the* Quakers *were Belly-gods*, &c. And it being gain-ſaid and anſwered already, I ſhall paſs it by; only note to the Reader, that *J. C.* ſaid at *Croton, You own'd the Doctrine which was according to the Ten Commandments, Lord's Prayer, and Creed.* To which I replied, *The Doctrine of the Commandments, which is,*

is, To love God with all the Heart, with all the Soul, Might and Strength, is owned by us; and the Doctrine of the Lord's Prayer; which is, That the Will of God may be done in Earth, as it is in Heaven, we also own. But that you, who preach this for Doctrine, live up to it, we deny; and therefore are turned from you. And as to the Creed, we believe in God and in Christ. To this *J. C.* replied not.

I suppose, that in all his Notes, he had nothing writ in Defence of his Cause in this point; and perhaps being accustomed to lean upon his Crutch, he would not venture to go without it: But however it was, whether he would not, or could not, I shall leave it with the Impartial Reader to judge: Yet sure I am, his Silence was so far a Consent to my Assertion, that all unbiassed Hearers could do no less than conclude, he wanted a Reply thereunto.

And his Charge that *Quakers are Belley-Gods and Flesh-servers*, is a false imprudent Charge; no further either at the Dispute, or by his Relation of the Dispute, proved, than to say, *They are so:* Or, that the *Quakers are what they are not*, in order to prove them so; which is no proof

proof at all; yet ſo would he prove one falſe Charge by another. The *Quakers* were cleared from it at the Diſpute, and before and ſince the *Quakers* were and are clear of it, and *J. C.* the Lyar, who falſly accuſed, belyed and ſlandered them; and our Religion was maintained againſt all his falſe Charges, for the clearing whereof I did appear by Diſputation; and the Lord bleſſed my Undertaking, to him alone be the Praiſe. And for the Truth's ſake, and right Information of the ſimple-hearted, I do appear again in the Examination of *J. C*'s Relation of the Diſpute, and ſhall leave the event to the Lord.

Further, *J. C.* ſaith, pag. 19. Solomon Eccles, *an audacious* Quaker, *a day or two after the Diſpute, ſent me a bold Challenge, by Authority from God, to Faſt with him five Days and five Nights, without Meat, Drink, and Sleep,* &c. *But the* Quakers *have no other Way to evade my Arguments, being rationally and unanſwerably proved, to be ſuch as* Paul *deſcribes,* Rom. 16. 17. *making their Belly their God; deviſed this Shift for a cover of their Nakedneſs and Hypocriſie.— If People will venture*

venture their Souls with such Cheats and Impostures, let them.

Reply, That *Solomon Eccles* did Challenge *J. C.* (who had charged the *Quakers* with *making their Belly their God*, and asserted, that *their Belly was their God*) to Fast with him five Days and five Nights, not to Eat, not to Drink, nor to Sleep, till the five Days and Nights were faithfully performed before the Lord, for a Tryal of *J. C*'s Faith, *viz.* Whether his Faith was in God and Christ, yea or nay; and whether *J. C*'s God, whose work he had done in charging the *Quakers* to be *Belly-gods*, &c. or the *Quakers* God, was the true God; and whether of them was a Member of the true Church: I having seen a Copy of a Paper of *Solomon Eccles* to this effect, do believe it is true; and I am perswaded that *S. E.* did not give forth this Challenge as a vain *Scribe*, but as one having *Authority*; and that the God of Heaven (if *J. C.* had accepted of the Challenge, and come upon Trial with him) would have strengthned him to have performed it faithfully before the Lord, to the manifesting of *J. C.* to be a Lyar, his Charge against the *Quakers* to

to be utterly falſe, and the *Quakers God* to be the *true God*; that as by Diſputation God appeared with us, to clear us from this, and the reſt of *J. C*'s wicked Charges againſt us, and manifeſt *J. C.* to be a Lyar, *&c.* ſo by the Trial of *J. C*'s Belly, God would have appeared on our ſide, for to have made *J. C.* further manifeſt to be a Lyar, *&c.* And if *J. C.* refuſed to truſt his God with his Belly, this is not a true Character that his Faith is in the true God and Chriſt; and if his Faith be not in the true God and Chriſt, he is no Member of the true Church.

But *J. C.* in refuſing to Faſt with *S. E.* for the Trial of his Faith, and of his God, hath come behind the Prophets of *Baal*, who embraced the Offer that *Elijah* the Prophet of the Lord made, and came upon the Trial of their God, 1 *Kings* 18. 21, *&c.*

But if *J. C.* did believe that *S. E.* had no Authority from God concerning that matter, Why then did not he prove *S. E.* and manifeſt him upon Trial? That ſure was too hard a Way for *J. C.* to go, becauſe his Crutch, *viz.* his Notes, would have done him little ſervice in that Exerciſe:

And

And may I not conclude that *J. C*'s Faith failed him in that way of Trial?

But yet *J. C.* would lay all at the *Quakers* Door, as that they *devised this for a Cover of their Nakedness and Hypocrisie, having* (as he saith) *no other way to evade his Arguments, being rationally and unanswerably proved to be such as* Paul *describes, making their Belly their God.* To which I say, *J. C*'s Disingenuity doth much appear in this matter: Truth needs no devised Shifts for a Cover; it can appear with open Face: The *Quakers* (as I said before) were cleared from this wicked Charge, and *J. C*'s Nakedness was laid open, and his Hypocrisie made manifest at the Dispute, as hereafter I shall make appear. But is not this a devised Shift of *J. C*'s, to Cover his Nakedness and Hypocrisie withal, who was proved a Lyar and Deceiver at the Dispute? Yet would he perswade his Reader, *That because a* Quaker *challenged to Fast with him* (for the Trial of his Faith, and of his God, that it might appear by Fasting, *&c.*) (as well as that it had been made manifest by Words, *viz.* by Disputation, that the *Quakers* did not make

their

their *Belly* their *God*, but were clear of *J. C.*'s wicked Charge, and he made manifeſt, *&c.*) *therefore againſt the* Quakers *it was rationally and unanſwerably proved at the Diſpute* (ſaith *J. C.*) *that they make their Belly their God.* If *J. C.* hath deviſed this for a Cover for himſelf, it is too narrow; for there are ſome Hundreds not called *Quakers*, who were at the Diſpute, who notwithſtanding this Covering, will ſee his Nakedneſs. But no doubt *J. C.* would have all to believe, that the *Quakers* were unanſwerably proved to be ſuch as make their Belly their God; which is both a groſs Lye, and wicked Slander; yet out of his Study, *J. C.* hath thus founded and publiſhed it to the World. But what will that Man ſtick to ſay, who links his Heart with Satan? For in pag. 158. of his *Sermons of Hypocriſie*, J. C. ſaith, *It is much eaſier to Confute a* Quaker, *than to Confute* Satan *and* My own Heart. Hath not *J. C.* linked his own Heart with Satan? Sure ſuch who have Eyes to ſee with, may ſee him, if wilfully they do not ſhut their Eyes rather than they will ſee him; and ſuch as do ſee him, and yet will follow ſuch a Hypocrite (I ſhall forbear to call

him Cheat and Impoſtor, how deſerving ſoever he may be thereof, though he hath called us Cheats and Impoſtors very undeſervedly) and venture their Souls with him, and believe his Lyes, Slanders, and Impious Charges, againſt the People called *Quakers*, rather than the Truth; I ſhall not ſay as *J. C.* doth, *Let them:* But earneſtly deſire that they may Return, Repent and Live, and alſo walk in the Light; which if they do, Peace will be upon them: But if they do not, I having put Pen to Paper rightly to inform them (tho' their Sin be upon their own Heads) I ſhall be clear.

I have hitherto examined what *J. C.* hath related concerning the Proof of his Charges againſt the *Quakers*, and ſignified how many of the ſeven Charges, in his recited Paper of Charge, he aſſayed to prove, which were only two; the other five he makes no mention of in his Relation, neither at that time would he aſſay the Proof thereof, though he had promiſed to prove every one of them: But he vainly ſuppoſing my Charge againſt him, *viz. That he was a Lyar and a Deceiver*, could not be proved, he was very

very urgent with me to prove my Charge againſt him, and vehemently called out for proof thereof, and would not aſſay further to prove the remaining part of his Charges, before I had proved my Charge: I hearing this, the Zeal of the Lord being upon me, it was in my Heart forthwith to prove my Charge againſt him; which I did to the full, as in the further Examination of the remaining part of his Relation, I ſhall clearly manifeſt.

J. C. in pag. 16 ſaith, *All that ever he had to ſay was from a Paſſage or two in my Book of* Quakeriſm Subverted, *and a few words in my Book of* Prayer, pag. 141.

Reply, This is a notorious Lye, and he that publiſheth it is a notorious Lyar; for before I had produced either of his Books, we had diſcourſed ſome Hours, and gone through what I have already examined of the Diſpute; in which no Man of Candor can poſſibly judge, but that I ſpoke ſomething in Defence of the Truth, the *Quakers* and their Religion, in order to clear them, and prove *J. C.* a Lyar. *J. C.* himſelf, in Contradiction

to himſelf, in his Relation, confeſſeth I ſaid ſomething, and ſomething of what I ſaid he hath written, which gives himſelf the Lye; and likewiſe ſomething that he ſaith I ſaid, which I am ſure I never ſpoke, as I have cleared before; all which was before his Books were brought forth: And yet he is not aſhamed to ſay, *All that ever I had to ſay, was from ſome Paſſages in his Books.* Sure if a Catalogue of this Man's Lyes and Slanders were taken, I am ſatisfied from my own Obſervation of his Books and Papers, they would fill up ſome Sheets of Paper, for many Pages in his Pamphlets are ſtuffed with them.

I know *J. C.* was much concerned, whilſt I was ſpeaking, in looking up his Notes, and receiving Papers from the Hands of ſome one or other of his Abettors; and it was obſerved by many, that he took little notice of what I ſaid, or replyed little directly to it, but diſputed by his Notes; and when his Notes were gone through, he had done: Yet ſure, if he heeded not, he could do no leſs than hear that I ſpoke ſomething before his Books were produced, though not in favour to his Cauſe; therefore I have ground

ground to believe, that what he heard and took notice of, he hath wilfully omitted to relate. But to the Paſſages in his Books.

J. C. relates, *That in his Book*, Quakeriſm ſubverted, *he ſaith, If the Light within be altogether blameleſs, the* Quakers *are in the right.* And elſe-where in the ſame Book, *There is ſomething of God in every Man, and ſomething of Satan and the Fleſh: But* (ſaith he) *if by ſomething of God, he thinks I mean a Meaſure or Part of God's Eſſence or Being, I renounce any ſuch Expoſition as Blaſphemy.*

Reply, 'Tis right *J. C.* ſaith in pag. 31. of his Book, entituled, *Quakeriſm ſubverted, If this be true, that the Light within by the* Quakers *owned, promoted and aſſerted to be the Life of God* (and by *J. C.* no where confuted) *which is the Light of Men*, John 1. 4. *with which every Man is enlightned* (as *J. C.* hath aſſerted, pag. 21. of the ſame Book) *be utterly blameleſs, the* Quakers *are in the right, and all that he hath written againſt them falls to the Ground, and he will confeſs himſelf utterly defeated, and to have loſt the Day.* And in p. 27, 28. of the ſame Book, he ſaith, *In every Man there is ſomething of God,*

ſomething of Satan, Fleſh and Spirit, Light and Darkneſs. Mark, Reader, *J. C.* hath not confuted our Aſſertion, *That the Life of God is the Light of Men*, &c. but hath affirmed, That the Light within is the Light wherewith Jeſus Chriſt, the true Light, enlightneth every Man that cometh into the World, pag. 21. as aforeſaid; which Light (within) he ſaith is ſomething of *God, Spirit, Light.*

Now God is a Spirit, *John* 4. 24. God is Light, 1 *John* 1. 5. Obſerve, he doth not ſay, ſomething of God's, or that may be called his; but ſomething of God, Light, Spirit; which ſomething of God, being Light and Spirit, muſt it not needs be ſomething of God's Eſſence or Being, whoſe Eſſence or Being is Light, Life and Spirit? For it cannot be the entire Fulneſs that is in every Man; and therefore muſt it not needs be ſomething of the Fulneſs, a Manifeſtation of the Spirit, according to the Scripture? 1 *Cor.* 12. 7. *Col.* 2. 9. For *in him dwelleth all the Fulneſs of the God-head Bodily.* John 1. 16. *Of his Fulneſs have we all received, and Grace for Grace.*

But

But though *J. C.* hath aſſerted ſomething in every Man, yet before he will grant it to be any thing of God's Eſſence or Being, fearing the Conſequence (to wit) his Overthrow, and that he ſhould be utterly defeated, and loſe the day, he will deny God to be Omnipreſent, and count it Blaſphemy to aſſert that there is any thing of God's Eſſence or Being in Man. But if this were Blaſphemy to aſſert, then were *J. C.* guilty: For (that he may appear the ſame contradictory *J. C.*) though in pag. 16, and 17. he counts it Blaſphemy to affirm that there is any thing of God's Eſſence or Being in Man; yet in pag. 4. of the ſame Book, viz. *A Warning to Souls*, he affirms, *That God's Eſſence and Eſſential Preſence is every where*; and I am ſure in Man, for he is ſomewhere; therefore God's Eſſence is in Man, according to *J. C*'s Aſſertion; and if ſo, whether meaſurably, or in Fulneſs, *viz.* ſomething of the Eſſence of God, or the whole Fulneſs of God, whom the Heaven of Heavens cannot contain, let the Reader judge. But I deny it to be Blaſphemy to ſay, That ſomething of God's Eſſence is in Man; and affirm it to be Blaſphemy to deny

any thing of God's Eſſence to be in Man (of which *J. C.* is guilty, and yet affirms God's Eſſence and Eſſential Preſence to be every where, which is flat Contradiction to himſelf) for God is an infinite Spirit, whoſe Preſence fills Heaven and Earth, who is exempted from no place, but is preſent every where, therefore in Man, his holy Spirit in Man, his Eſſence or Being in Man, his Light and Life in Man, which is holy and blameleſs for ever, according to Scriptures, 1 *Cor.* 3. 16. *Mat.* 10. 20. *James* 1. 13. and never conſented to Sin; therefore all that *J. C.* hath writ againſt it (*viz.* the Life of God, which is the Light of Men, *John* 1. 4. and the *Quakers* the Friends of it) by his own grant falls to the Ground, and he is utterly defeated (and ſo was at the Diſpute in handling this Point) and (as he words it) loſt the Day: Yet he is not aſhamed, in his Relation, to tell his Reader, *I had nothing to ſay againſt any of his Arguments there:* He is the ſame *J. C.* a Lyar, and one that makes Lyes his Refuge, and under Falſhood would hide himſelf; but *the Hail will ſweep away the Refuge of Lyes, and the Waters will cover the Hiding Place,* Iſa. 28. 15, 17.

J. C.

J. C. ſaith, in page 17. *As to my words in my Prayer-Book, thence he would conclude me a Hypocrite out of my own Mouth.*

Reply, It is true, I did conclude, and alſo prove *J. C.* at the Diſpute, a Hypocrite out of his own Mouth: I ſhall lay down his words, as ſpoken by him, and publiſhed to the World, in his Book of *Prayer*, pag. 141. *I am compelled to Pray Hypocritically, and Diſſemble with God, and utter Untruths to him that ſearcheth the Hearts, and delighteth not but in upright Lips.* Theſe are *J. C*'s words, word by word: Upon which I thus argue, He that ſaith he prays Hypocritically, Diſſembles with God, and utters Untruths to the Searcher of Hearts, confeſſes himſelf a Hypocrite, a Deceiver, and a Lyar. But *J. C.* ſaith, He Prays Hypocritically, Diſſembles with God, and utters Untruths to the Searcher of Hearts; therefore *John Cheyney* confeſſes himſelf a Hypocrite, a Deceiver, and a Lyar; and was ſo proved out of his own Mouth.

My Charge againſt him, That he was a Lyar and a Deceiver, was by me at the Diſpute, proved to the full; and ſtands over his Head to this day. And it ſeems

J. C.

J. C. at the laſt hath cried *Peccavi.* It is much for ſo hot a Skirmiſher to retract any thing he hath ſpoken, and eſpecially to publiſh his Recantation to the World; he tells his Reader, *If theſe words were out of his Book, they ſhould not ſo be in*; judging it an Incommodious Expreſſion, which he ſhould have avoided; and wiſheth, *It had not been ſaid*: Yet he queries, *What if theſe Words, and the Book, had not been writ?*

Reply, Taking it for granted, that by theſe words, and his Book, he is proved a Hypocrite, a Deceiver, and a Lyar; yet I ſay, before this Book was written, he was a Hypocrite, a Deceiver, and a Lyar; and ſo I could have proved him, if this Book had never been written. But *J. C.* ſure concludes, becauſe I took this way, I had no other; but that is falſe. Yet taking this way for proof of my Charge, I may truly ſay, I needed no other; ſufficient Proof being made.

What fuller and clearer Proof, that a Man is an Hypocrite, to the ſatisfaction of an Auditory, can be made, than his own Confeſſion? Though we may not believe a Man to be every thing that he ſays he is, or every thing that he ſays of himſelf

himſelf, to be true; yet ſure when a Man ſaith, He is what he is, and ſays of himſelf what is true, we have juſt ground to believe him.

J. C. ſaith, *He Prayeth Hypocritically, Diſſembles with God, and utters Untruths to the Searcher of Hearts.* And in page 45. of the ſame Book, *There is much deteſtable Hypocriſie committed by us, in our ſolemn Prayers to God, both in ſecret, in private, and in publick.* He ſaith in page 130. *I am diſtracted in Prayer; I am ſoon weary; I come poorly off; my Foes are too hard for me——Why go I mourning all the day long, when the Comforter, which ſhould relieve my Soul, is gone from me?* Alſo, in page 145. *I Tremble to have my Luke-warm Prayers abhorred by God, and ſpued out of his Mouth, and caſt in my Face as Dung.* And ſeveral more ſuch like Confeſſions to his Hypocriſie, which in his *Book* of *Prayer* may be ſeen; which, for brevity ſake, I paſs by.

Now, I do believe, that what *J. C.* hath confeſſed and ſaid of himſelf is true, That he Prays Hypocritically, Diſſembles with God, and Lyeth to the Almighty; that there is deteſtable Hypocriſie (the Character of an Hypocrite) committed by

by him in his Prayers to God; that he is Diſtracted in Prayer; that the Comforter, which would relieve his *Soul*, is gone from him; and that he may tremble to have his Luke-warm Prayers abhorred by God, and caſt in his Face like Dung: And why any impartial Man ſhould believe to the contrary, I ſee no Reaſon. It is a Maxim in Law, grounded upon Reaſon, *That a Man's Evidence may be believed againſt himſelf, though not for himſelf.* Neither doth *J. C.* himſelf retract any thing he hath ſaid of his deteſtable Hypocriſie, Diſtraction, and Lukewarmneſs in Prayer; which are ſigns and tokens of an Hypocrite; nor of the Comforter being gone from his *Soul*, which is a deplorable State; yet this ſeems not ſo much to be his Trouble, as that he hath not ſo worded the matter; but that every one, who believes what he hath ſaid of himſelf to be true, muſt conclude him a Hypocrite, a Deceiver, and a Lyar, out of his own Mouth: And though he be all this, and hath both confeſſed and publiſhed it to the World, yet he would not be ſo accounted.

Further,

Further, *J. C.* after his Recantation, ſaith, *If* R. H. *and his Friends, would but read that Book with the ſame Spirit that it was writ, this had not needed.*

Reply, R. H. doth not believe that *Book* was writ by the Inſpiration of God; for then there had been no need of a Recantation. But *J. C.* wiſheth, *That ſome Words had been left out, and ſome Expreſſions in his Book had not been ſaid:* Doth he not therefore Repent they were written? And *R. H.* deſires not to read either that Book, or any other, with that confuſed lying ſpirit, which acted him that writ that Book; but with the Spirit of God, which tries and judges all falſe ſpirits. The Lyes, Contradictions, Slanders, Confuſions and Blaſphemy, that is broached in that *Book*, is proof ſufficient, that it was not written by the Inſpiration of God; but that a lying blaſpheming ſpirit hath entered and acted him that writ it; and the Spirit of God in and through *R. H.* and his Friends, judges the Book, and that ſpirit by which it was writ. But would not *J. C.* if he could, perſwade *R. H.* and his Friends, to believe, That *Book* was written by Inſpiration, and that he was Inſpired by God to write it?

If

if this be the thing he aims at, he hath evidently manifested his Folly, who hath denied the infinite Spirit of God to be in Man; and yet would he have us to read his Book with the same Spirit by which it was writ: Doth he not mean the Spirit of God? If not, then would he not have *R. H.* and his Friends, read his Book with another Spirit than the Spirit of God? And so might they be blind and deluded like himself; and call Good, Evil; and Evil, Good; put Light for Darkness, and Darkness for Light: But if at this he aimed, he is like to come off with Shame. For *R. H.* and his Friends, can joyn to no other Spirit but the Spirit of God, which searcheth all things, even the deep things of God; by which Spirit they judge him, and that wicked Spirit that acts him, and the works of both.

J. C. in pag. 18. concludes, *There is no Prayer made, but there is Contradiction between the Heart and the Tongue* —— he queries, *Dost thou perceive none? If not, thou art a graceless, proud, unhumbled Soul, and altogether a Stranger to God, and to right Prayer; if yea, then there is something of Hypocrisie in thy Prayer.*

Reply,

Reply, No marvel if *J. C.* be diſtracted in Prayer, for he is diſtracted about it, and indeed about the moſt of the things of God he meddles with, which are too high for him: Doth he not conclude him to be a Stranger to God, and to *right Prayer*, a *graceleſs*, *proud*, *unhumbled Soul*, who prays without *Hypocriſie*; and that not to be *right Prayer*, which hath not ſomething of *Hypocriſie* in it; or that there is no Prayer made wherein the Heart and Tongue perfectly go together? This is in order to juſtifie his hypocritical Praying, Diſſembling with God, and uttering Untruths to him that ſearcheth the Heart; for he ſaith, *Far be it from me to ſay, There is nothing of corrupt Nature within me, defiling my Prayers.* What *J. C.* both before and here hath ſaid of himſelf, I believe; that his Prayers are defiled, and that there is *Hypocriſie* in them; in this *J. C.* and *R. H* both agree: But that Right Prayer is not without *Hypocriſie*, and that he is a Stranger to *God* and *right Prayer*, who Prays without Hypocriſie; or that he is a graceleſs proud Soul who feels no Contradiction between his Heart and his Tongue, but his Heart perfectly goes along

along with his Tongue in Prayer, I deny; and assert, that right Prayer is without Hypocrisie; and that he that Prays right, his Heart and Tongue perfectly go together; and he is not a proud unhumbled Soul, neither a Stranger to *God* and *right Prayer*, who perceives no contradiction between his Heart and his Tongue. This is so evident a Truth, that none, who pray with the Spirit and with Understanding, can deny. *John Cheyney*, tho' in contradiction to himself, hath largely confessed hereunto in his Book of *Prayer*, pag. 76. he saith, *The Spirit of God commands and moves to* Prayer. Pag. 7. *All right* Prayer *must be in the Name of the Lord Jesus Christ; which is not so to be understood, as if the bare naming of Christ were enough.* Mark, the bare naming of *Christ* is not enough; for all right Prayer must be in the Name of the Lord Jesus Christ. Now, if so, that God commands and moves to Prayer by his Spirit, and that all right Prayer is in the Name of the Lord Jesus Christ, as certain it is; then all right Prayer is without Hypocrisie: For God moveth not by his Spirit to Hypocrisie, neither is there Hypocrisie in the Name of Christ.

Pag.

Pag. 17. he ſaith, *Who knows how to pray to God further than God ſhall teach and enable him?* Pag. 20. *We could do nothing in Prayer without the ſpecial Help of God's Spirit.* Here again *J. C.* grants, that none knows how to pray to God, further than God teaches them; and that nothing can be done in Prayer (I ſuppoſe he means right Prayer) without the ſpecial Help of *God's Spirit.* Now it is plain, that God doth not teach any to Pray Hypocritically, and nothing being done in right Prayer without the ſpecial Help of God's Spirit, there can be nothing of Hypocriſie in right Prayer; for right Prayer is performed by the ſpecial Help of God's Spirit; and the Spirit of of God is not the Author of Hypocriſie.

And ſince the Spirit of God cammands and moves to Prayer, engaging both Man's Heart and Tongue therein; it therefore follows, that through the ſpecial Help of God's Spirit, the Heart and Tongue of Man do perfectly go together in right Prayer; otherwiſe the Prayer cannot be ſaid to be right, neither acceptable unto God.

But such as would pray without God's Spirit, and would have others not to wait for the Motion of it (like J. C. who tho' in his Book of Prayer he hath largely confessed to the Spirit of God in Prayer, and affirmed, *That nothing can be done without the special help of God's Spirit in Prayer; for the Spirit of God commands and moves to Prayer:* Yet in his *Sermons of Hypocrisie*, pag. 218. he saith, *Do not tarry till the Spirit moves you to Prayer; but when you have Time and Place convenient, provoke your selves unto Prayer*) no doubt but such have Hypocrisie in their Prayers, and are such as draw near to God with their Tongues, but their Hearts are far from him, *Isa.* 29. 13. *Mat.* 15. 8.

J. C. stiles himself a *Gospel Minister*, and would by others be accounted a *Minister of Christ*; yet he counsels People, *not to tarry till the Spirit moves them to Prayer*, &c. But sure the like Counsel was never given by any faithful Minister of Christ; for they knew they could not Pray as they ought, but by the Spirit of God, *Rom.* 8. 26. 27. And J. C. himself says, pag. 20. of his *Prayer-Book*, *Without the special help of God's Spirit we can*

can do no Spiritual Work; and right Prayer is ſure a ſpiritual Work or Exerciſe, and therefore not to be performed or done, but with the Spirit of God.

Again, p. 21. he ſaith, *When the Spirit of the Lord is from Man, he can do nothing; Prayer ſticks in his Mouth like Choak-Cheeſe.* And yet this pretended Goſpel-Miniſter would put People upon to Pray without the Spirit; inſtead of tarrying (as he ſaith) till the Spirit moves them, they muſt provoke themſelves to Prayer. This indeed is the Way to make them Hypocrites, like himſelf; and if I miſtake him not, he would not have People be ſincere and throughout Chriſtians; Is it not then ſome *Medium* that he would bring them to? Read him thy ſelf, and give judgment; in his *Sermons of Hypocriſie*, p. 225. he ſaith, *I had almoſt ſaid, Either be Sincere and Throughout* Chriſtians, *or keep where you are; but by no means Do Neither.* Doth *J. C.* think it would hurt People to be ſincere throughout Chriſtians? If not, Why muſt they by no means do ſo? Would he always keep them Learning, and never have them come to the Knowledge of the Truth and be ſaved? They who have Eyes to

ſee with, may ſee the end of this Miniſtry is to keep People in Sin, though he may in words ſpeak againſt it: For, tho' he hath not altogether ſaid, Either be ſincere and throughout Chriſtians, or keep where you are; yet he hath poſitively ſaid, *By no means, Do Neither:* And ſince to be ſincere and throughout Chriſtians is the one ſtate, hath he not ſaid, By no means be ſincere and throughout Chriſtians; ſince he hath abſolutely ſaid, *By no means, Do neither?* This I apprehend to be the drift of *J. C*'s Advice, that he would have Chriſtians to have ſome 'corrupt Nature in them, whilſt they are here, defiling their Prayers; and not to be holy, as God hath commanded, and perfect as the heavenly Father is perfect; which was the Command of Chriſt, *Lev.* 19. 2. & 20. 7. *Mat.* 5. 48. 1 *Pet.* 1. 16.

Would not *J. C.* have the beſt of People, whilſt in this World, to Pray Hypocritically, Diſſemble with God, and utter Untruths to him that ſearcheth the Heart? This he confeſſeth to be his own ſtate; and further adds, in the ſame page, *But either it muſt be ſo in part, or there will be no praying in this Word.* And muſt

muſt there either be Hypocritical Praying, Diſſembling with God, and uttering Untruths unto the Searcher of Hearts, or no Praying in this World? God forbid. The Spirit of God prepareth the Morning and Evening Sacrifice, which as ſweet Incenſe is accepted of God, who heareth his own Spirit. The Spirit of God initeth good Matter, not Hypocriſie; it teacheth all the Sons of God, who are led by it, to Pray with it, and with Underſtanding alſo, according to Scripture, 1 *Cor.* 14, 15. Therefore *J.* C's Unbelief, as well as Hypocriſie, is hereby made manifeſt, who ſaith, *Either it muſt be ſo in part, or there will be no Praying in this World.*

I do believe it is ſo with *J. C. viz.* He Prays Hypocritically, *&c.* and that it will be ſo with him and his Generation, ſo long as they reſiſt the Holy Ghoſt, the Holy Spirit of God; and that the beſt of their Performances is Sin, according to his confeſſion; That Diſtraction and vile Hypocriſie are and will be in their Prayers; even in thoſe they call their *Solemn Prayers to God.* This we ſaw to be in that Generation, which cauſed us to ſeparate from them, that the Lord might receive

us. But althoughit be ſo with *J. C.* and his Generation, yet it is otherwiſe with the Children of Light, the Sons and Daughters of God, who walk in the Light of the Lamb, having Fellowſhip with the Father, and with his Son *Jeſus Chriſt*; who, walking in the Light, as he is in the Light, have Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth them from all Sin, *Rev.* 21. 24. 1 *John* 1. 3, 7.— But *J. C.* who deſpiſeth the Light of Life, cannot believe, though a Man declare it unto him: See *Acts* 13. 41.

J. C. in page 19. of *Warning to Souls, &c.* boaſts of the Teſtimony of his Conſcience, *That by the Grace of God he hath had his Converſation in the World; and that he would not be in the Condition that a* Quaker *is in, any of them all, for Ten Thouſand Worlds.*

Reply, A *Phariſaical Boaſter* indeed *J. C.* is; to the Grace, Light and Spirit of God and Chriſt, he is a profeſſed Enemy; and that he hath had his Converſation in the World according to it, his Practice, in wrongfully taking the *Quakers* Money, proves the contrary; which, as ſome can teſtifie, when he had got it, he ſaid to

ſome

ſome of his Acquaintance, *Let us Drink it, or Spend it; for it will never do good.* It would have done good, if *J. C.* had either not taken it from them, or reſtored it to them again: The Grace of God neither led him to take it, nor ſpend it.

The Light or Grace of God, *J. C.* hath called *Diana, Dagon, a Dumb Idol,* compared to a *Drunken Coach-Man*; accuſed it to be *guilty of all Heart-ſins, Tongue-ſins, Thought-ſins, and Life-ſins*; charged it with the guilt of *All Sins,* whether in Angels or in Men; and in *Hell, to be its own Tormentor:* Indeed he hath exceeded all Men that ever I read or heard of, in Blaſphemy againſt the Grace, Light, Life, or Spirit of God and Chriſt. And for his ſaying, *He would not be in the Condition a Quaker is in, any of them all, for Ten Thouſand Worlds*; I anſwer, The Time is coming, and haſteneth, that he would be glad to be in the Condition of the leaſt of them, who really are in Unity with the Light, *viz.* the Spirit of Chriſt, which Ten Thouſand Worlds cannot purchaſe for him.

Now, *Reader*, I have gone through his Relation of the Diſpute, and by way of Examination have given thee an Account, That at the Diſpute at *Arley-Hall*, in *Cheſhire*, I cleared (by the Help of God, to whoſe Power I leaned, and to whom alone my Soul aſcribes the Praiſe) the *Quakers*, and their Religion, from *J. C*'s wicked Charges againſt both; and alſo proved *J. C.* to be a Lyar, a Deceiver, and a Hypocrite; after which time, his ſpirit was much under, for the Power of God was over him; and he ſought for an opportunity to be gone. And it was obſerved by ſome, that he might think time tedious, whilſt he ſtayed, and that he might take more thought to get off the Stage, than to prove the remaining part of the Charges, which were five in number. And though he had boaſtingly ſaid, *One for one day, and another one for another day; and I will be for thee alſo when thou art at liberty*; yet it plainly appeared, that one piece of a day gave him enough; for, having got the opportunity looked for, he forſook the Stage, and left me ſpeaking thereupon; and ſince that time would never look me in the Face, to make further

Proof

Proof of his Charges. His Preparation to be gone was noted by many of the Auditory before he went; and when he turn'd his back on me, a Friend ſaid to him, *Stay and prove thy Charge*; and one of his Brethren, a Prieſt. who had ſtood with him, lifted up his Stick againſt the Friend, and threatned to *knock him down, if he would not hold his Peace*, &c. By this the Reader may obſerve in what a ſpirit they went away.

I kept ſpeaking (after the Prieſts were gone) to the Auditory remaining, and ſome other of my Brethren after me, for ſome time; and the Power of God was over all, and the Teſtimony of Truth got room in many Hearts; and the Event hath proved, That that Day's ſervice tended to the Honour of Truth, which prevailed, and was advantagious to many ſimple-hearted People in thoſe parts; who ſince have turned their Backs on the Prieſts, and enclined their Ears to a better *Teacher*, even the Spirit of Truth, which leads into all Truth; which cauſeth the *Prieſts* to rage, and ſome People to cry out, (as common Fame is) *They will all turn Quakers.*

Reader,

Reader, I ſhall obſerve to thee ſome of *J. C*'s Lyes and Slanders againſt the People of God, called *Quakers*, out of his Book, in which he hath given his Relation of the Diſpute; which Lyes and Slanders are ſo groſs and wicked, that I think no wiſe Man will believe them: Yet, for the ſake of the Simple-hearted, leſt any ſhould ſtumble thereat, I ſhall not only note them down, but likewiſe ſpeak ſomething concerning them.

John Cheyney, page 21. chargeth the Quakers, *That they teach plain Treaſon and Rebellion.* A groſs Lye, and wicked Slander.

In the ſame page, *That they make void the Fifth Commandment.*

In the ſame page, *That they Aboliſh the Scriptures.*

In page 22. *That they do utterly Subvert the Rule of Duty, by which* Chriſtian *Husbands and Wives are to walk*, &c.

In the ſame page, *That they quite Subvert all the Rules of Duty between Miniſters and People*, &c.

In the ſame page, *That they pluck down Prayer, Root and Branch.*

In

In the ſame page, *That by the* Quakers *Doctrine, we may all pray none, or pray Curſes and Blaſphemies.*

In page 22. again, *That the* Quakers *Religion doth pluck up by the Roots all the Doctrines and Rules of Knowledge, Worſhip and Obedience, touching God,* &c.

In page 13. *That the* Quakers *ſay, Every Man may make as good, if not a better Bible than this we have.*

In page 17. *That the* Quakers *are guilty of affirming, The Light in every Man to be a part of God, as a drop of Water fetch'd from the Ocean is part of it.*

In page 23. *That there are no People do more Oppoſe and Subvert the Spirit, than the* Quakers.

In the ſame page, *That if the* Quakers *ſhould practiſe their own Doctrine, they would paſs all that ever have been before them in Wickedneſs.*

All theſe are groſs Lyes, and wicked Slanders, whereof the *Quakers*, and their Religion, are clear. And that no Lye may remain upon the Truth, the Light, and Children thereof, I add, That the Light of Chriſt within Man, wherewith Chriſt the true Light lighteth every Man,

is

is the Life of the Word, the *Light of Men*, John 1. 4. *The Spirit of God given to inſtruct them*, Neh. 9. 20. Ezek. 36. 27. *The Manifeſtation of which Spirit is given to every Man to profit withal*, 1 Cor. 12. 7. *The Spirit of Truth, which proceedeth from the Father*, John 15. 26. *Reproves the World of Sin*, John 15. 8. *And maketh manifeſt all things that are reproved*, Epheſ. 5. 13. For that is the Spirit of Truth which reproveth and convinceth of Sin; and the Spirit of Truth is the Spirit of Chriſt; *for Chriſt is the Truth*, John 14. 6. And the Spirit of Chriſt is the Spirit of God; *for the Son and the Father are One*, John 10. 30. & 5. 18, to 27. *One Lord, one God, and Father of all*, Epheſ. 4. 5, 6. *Chriſt and God is Light*, John 1. 4, 9. & 8. 12. & 9. 5, 1 John 1. 5. *The Lord our God is one Lord*, Deut. 6. 4. *God is a Spirit*, John 4. 24. *The Lord is that Spirit which giveth Life*, 2 Cor. 3. 6, 17. *The changing of Man from Death to Life is by the Spirit of the Lord*, 2 Cor. 3. 18. *I the Lord ſearch the Heart, and try the Reins, even to give every Man according to his ways, and according to the fruit of his doing*, Jer. 17. 10. *The Spirit ſaith, I am he which ſearcheth the Reins and Hearts, and I will give unto every one of*

you

you according to your Works, Rev. 2. 23. *The Spirit ſearcheth all things*, 1 Cor. 2. 10. Hereby it is evident, the Spirit of God is one with God and Chriſt, and ſo God Infinite, Omnipreſent, who is *One Lord, and his Name One*, Zach, 14. 9. who ſees all things; there is nothing hid, or can be hid from *God's Spirit*, all things being known and ſeen by the *Spirit of God*; Man's Thoughts are ſhewed and told by it; and whatſoever thing is reproved, it ſheweth and maketh manifeſt; *And that which makes manifeſt, is Light*, Eph. 5. 13.

Well then, the Spirit of Truth is the Light of Chriſt within Man, which makes manifeſt and ſheweth whatſoever thing is reproved by it; which declareth to Man the Thoughts of his Heart, and giveth to every Man according to his Works, which reproveth and convinceth Man of Sin, and leads into all Truth; in which, we called *Quakers* have believed, and walk in, even in the Light and Spirit of God and Chriſt, and ſo witneſs the Blood of Jeſus Chriſt cleanſing us from all Sin, and the Light and Spirit of Chriſt leading us on together into all Truth; in which bleſſed Light we have

Fellow-

Fellowſhip with God, who is Light, and one with another, 1 *John* 1. 5. 7. And ſo are of that pure Religion which is undefiled before God, and unſpotted of the World, *James* 1. 27. This bleſſed Light, or Spirit of Chriſt within, leads us to do unto all Men that which is right in the ſight of God; and all of us that walk in in it, walk according to the Precepts, Doctrines and Commands of God, contained in the Scriptures, and witneſs in meaſure, the fulfilling of what is therein written for our Learning, that the Man of God may be Perfect, *&c.* And the keeping of the great Commandment, which is *Love.* So then this bleſſed Light, or Spirit of Chriſt within, born witneſs to, and walked in, by us called *Quakers*, which indeed is both our Rule and Way, doth lead and guide us not to oppoſe God's Spirit (for then we ſhould oppoſe our Rule and Way, which is the Spirit of God) nor to pluck up by the Roots all the Doctrines, Precepts and Commands of Knowledge, Worſhip and Obedience touching God, contained in the *Scriptures of Truth*, as *J. C.* hath ſlandered us; but to live and walk therein, and up thereunto, and manifeſt both our

our Love and Honour to the *Spirit of God*, and Eſteem for the *Scriptures of Truth*, in living that Holy Life the Scriptures declare of, and the Spirit of God commands; which Holy Life lived by us through the Spirit, fulfils and juſtifies the Scriptures of Truth, and exalts and glorifies the Spirit of God over all; for God alone is worthy for ever and ever.

Neither doth the Light and Spirit of Chriſt, wherein the *Quakers* walk, and by which they are led and taught, lead them to teach Treaſon and Rebellion, which *J. C.* moſt wickedly hath charged the *Quakers* withal; but the Light teacheth and leadeth them to live peaceably and quietly under the Government where they are placed, and to ſeek the good of all Men, to Pray for Kings, and them which are in Authority, that under their Government, they might live in all Godlineſs and Honeſty, a Quiet and Peaceable Life, to Exhort one another to Love and good Works, and to teach Fidelity and Obedience to the Governments, and Governours, appointed by God; that both Magiſtrates and their Governments may be ſubmitted unto, and obeyed (by all

People

People that there-under live) by doing or ſuffering what cannot for Conſcience ſake God-ward be done; and that whoever may anſwer the King and his Government in ſuffering for Conſcience God-wards, not to ſeek Revenge, nor the Hurt of the King or his Government; but to leave Judgment to God alone, who diſpoſeth of Kingdoms and Thrones, Government and Kings, at his pleaſure; and to Pray to God, to perſwade the Hearts of Kings to fear him, to be Encouragers of *Piety* and *Godlineſs*, but to Diſcourage all *Wickedneſs*, and to Honour Chriſt, the Lord, the true Light over all, (who purgeth the Conſcience from dead Works, and fills it with the Myſtery of the living Faith) that over Conſcience Chriſt may only Rule and Govern, whoſe Right it is; that in ſo doing their Government may be bleſſed, to their Comfort, and the Benefit of the People, and the Honour and Glory of God, who is King of Kings, and Lord of Lords, the Almighty God, bleſſed over all for ever, and for evermore.

So then the *Quakers* ever were, and are clear from teaching Rebellion or Treaſon againſt the King or his Government:

ment: And is it not plain their Principle and Practice is to do good unto all Men, whether Rulers or Ruled, as much as in them lieth? And is it not plain, that *J. C.* who thus wickedly ſlanders and belyes the *Quakers*, is a Man of that ſpirit, who would drink up the *Quakers* Blood, and remove them out of the King's Government, if it were but in his Power? But Limits are ſet for the proud Waves, and the high Thoughts of the Hypocrites ſhall periſh; and they that walk in the Light ſhall be ſaved, and all their Goings eſtabliſhed.

The Light and Spirit of Chriſt, wherein the *Quakers* walk, by which they are taught and led, leads and teaches them to fulfil the fifth Commandment, by giving Honour to Parents in the Lord, and obeying them in all things that is well-pleaſing to the Lord, in which they feel the Promiſe of God, Eternal Life; and ſo they make not void the fifth Commandment, as *J. C.* wickedly ſaith.

Neither doth the Light and Spirit of Chriſt, wherein the *Quakers* walk, by which they are taught and led, teach them to aboliſh the Scriptures, nor ſubvert the Rule of Duty between Maſters

and Servants, between Husbands and Wives, between Parents and Children, between Miniſters and People, as *J. C.* hath ſlandered the *Quakers:* But the Light leads and teaches the *Quakers* to live the Life the Scriptures declare of, to the fulfilling of them; and to inform Maſters and Servants, Husbands and Wives, Parents and Children, Miniſters and People, of the Rule of their Duty to God, and one another, by turning their Minds from Darkneſs to Light; that God placing his Fear in their Hearts, and ordering them all by his Light and Spirit in their inward Parts, they might all know the Rule of their Duty, and walk in it one towards another, and ſo exalt it by walking in it, and living the Life of it before one another; and to exhort them that are turned to the Light, to walk in it, and do their Duty to God and one another fully, that the Life of Love and Purity may ſhine through them all, over all, to the Glory of God. And therein (to wit, the Light and Spirit of Chriſt) Maſters walking, will forbear threatning their Servants, and do unto them that which is juſt and equal, knowing their Maſter is Chriſt, with

with whom there is no Injuſtice nor Oppreſſion.

Servants therein walking, will be obedient to their Maſters in all things, not with Eye-ſervice, as Men-pleaſers, but as the Servants of Chriſt, doing the Will of God in ſingleneſs of Heart, knowing that of the Lord they ſhall receive the Reward of the Inheritance, Peace with God.

Husbands therein walking, will love their Wives as their own Body; for he that loveth his Wife, loveth himſelf.

Wives therein walking, will ſubmit themſelves unto their Husbands, and to them be ſubject, as it is comely in the Lord: And both Husbands and Wives will then live together in Love, as they are *Heirs together of the Grace of Life*, 1 Pet. 3. 7.

Parents therein walking, will not provoke their Children to Wrath, but bring them up in the Nurture and Admonition of the Lord.

Children therein walking, will obey their Parents in all things that is well-pleaſing to the Lord.

Miniſters therein walking, every one as they have received the Gift from God,

will miniſter and ſpeak as the Oracle of God, that God in all things may be glorified, and be blameleſs, and pure, holy Miniſters of Chriſt, without Rebuke, ſhining as Lights in the World.

People therein walking, will be at Peace among themſelves, and patient towards all Men, and have the Miniſters of Chriſt in Eſteem and Love for their Work's ſake, who admoniſh and labour in the Power of God amongſt them, and declare the Word of Truth to them, over whom they have a Care and Overſight in the Lord, being of that Faith which gives Victory over the World, the end of whoſe Converſation is Eternal Life.

So then, in the Light and Spirit of Chriſt all that believe and walk, perform their Duty to God, to one another, and to all People, and honour and exalt the Everlaſting Rule, in living a Life unſpotted of the World, and ſo of God are abundantly bleſſed.

Neither doth the Light and Spirit of Chriſt, wherein the *Quakers* walk, and by which they are taught and led, lead and teach them to pluck down Prayer, Root and Branch, or pray none at all, or

or to pray Curſes and Blaſphemies, as *J. C.* wickedly ſlanders them. But it (*viz.* the Light) leads and teaches the *Quakers* to pray to God aright, to pray in the Holy Ghoſt; for of themſelves they know not how to pray, as they ought to pray, but the Spirit it ſelf maketh requeſt for them according to the Will of God, and they do pray to God in Spirit, and with an Underſtanding; and God, who is Light, who is a Spirit, hears them, and anſwers their Prayers, and is a Father unto them, and daily gives them that thing which is convenient, and feeds them with the Bread of Life, which is their Meat indeed, whereby they are ſtrengthned to perform in all things the Will of God; and renews their Love and Obedience to God, the earneſt of whoſe Spirit is in their Hearts, aſſuring them of an Inheritance in the Kingdom of Chriſt; for the full enjoyment and poſſeſſion of which, they daily pray to God in his Spirit to preſerve them, and keep them worthy to the end, that they may fully inherit that Crown of Glory, which God in his appointed time will put upon all them that ſincerely and fully love him. And ſo Prayer by the *Quakers* Do-

ctrine, and also by their Practice, is to God, to be put up and offered in the Spirit of God, by all that truly fear God; and the Rule of that Prayer which God hears, and answers, is God's Spirit; and in the Spirit of God, the Rule, all that pray to God, bless God, and speak well of his Name, and exalt God, the Light, the true Light, Lord of all, over all, and finds with God Acceptance, and are of God, blessed with Eternal Life.

Neither doth the Light and Spirit of Christ, wherein the *Quakers* walk, and by which they are led and taught, lead and teach the *Quakers* to say, *Every Man may make as good, if not a better Bible than this we have*; or affirm, *The Light in every Man to be a part of God, as a Drop of Water fetcht from the Ocean, is part of it*, as *J. C.* falsly accuseth them; but the Light leads and teaches *Quakers* to say, *The Light in every Man, wherewith Christ hath enlightned all Men, is the Life of the Word, the Spirit of God and Christ, proceeding from God, of God's Essence, not divided from God, as a Drop of Water may be from the Ocean*: For the Essence and God-head cannot be divided, but remains indivisible over all, through all, and in

you

you all, as ſaith the Apoſtle. And that every Man is enlightned with the Light of Chriſt; and that the Light of Chriſt in every Man is perfect, not liable to mutation or alteration: And although every Man be lighted with the Light of Chriſt, which is perfect, yet every Man loves not the Light, neither believes in the Light; and becauſe every Man hath not Faith in the Light, every Man cannot pleaſe God; for, without Faith it is impoſſible to pleaſe God; and every unbelieving Man, who loveth his evil Deeds, hateth the Light, becauſe it manifeſteth his evil Deeds; and he that hateth the Light, can neither ſpeak nor write by the Inſpiration of God; and he that ſpeaketh or writeth, and not by the Inſpiration of God, can neither ſpeak forth, nor write better, or ſo well, as the Prophets and Apoſtles of God and Chriſt, who gave forth the Scriptures of Truth, as they were moved by the Holy Ghoſt. So then every Man cannot make ſo good, much leſs a better Bible than that which we already have. This the *Quakers* affirm; and ſo *J. C*'s Slanders and Lyes are turned upon his own Head, and he noted for a groſs Lyar.

The Light and Spirit of God and Chriſt, wherein the *Quakers* walk, and by which they are taught and led, leads and teaches them to practiſe that Doctrine maintained by them, and to do unto all Men, as they would all Men ſhould do unto them; and to love God and Chriſt, who is Light, with a ſincere Heart fully, and to love their Neighbours as themſelves; and one by one, and every one of them called *Quakers* [who ſtedfaſtly walk in the Light and Spirit of God and Chriſt] do practiſe that Doctrine maintained by them, and ſhew it forth in Life and Converſation, as well as Word; and yet are clear (and in the Light ever ſhall be clear) of *J. C*'s wicked Slander, *viz. That if the* Quakers *ſhould practice their own Doctrine, they would paſs all that ever have been before them in Wickedneſs.* And in the Light (which hath manifeſted, and yet will further manifeſt *J. C.* and all ſuch lurking Hypocrites) the *Quakers* ſhall ſhine forth in Doctrine and Practice, to the Praiſe and Glory of God, who is in them, and over Heaven and Earth, bleſſed for ever.

Again,

Again, J. C. in pag. 14. ſaith, *Supernatural Verities and Myſteries are punctually ſet down in the Scripture, and no where elſe; and that there is nothing within us, or without us, that doth or can make known to us ſuch Supernatural Verities without the Scriptures, and what is derived from them.*

Reply, To ſay, That ſupernatural Verities and Myſteries are punctually ſet down in Scripture, and no where elſe, is contrary ro the Scriptures; for God hath put his Law in his Peoples Inward Parts, and writ it in their Hearts, according to his Promiſe, *Jer* 31. 33. Supernatural Verities are written upon the Table of Man's Heart, 2 *Cor.* 3. 3. And the Myſtery of Faith is held in a *pure Conſcience*, 1 *Tim.* 3. 9. And whatſoever is to be known of God, is *manifeſt in Man*, Rom. 1. 19. So was before the Scriptures were written, and after part of the Scriptures were written, yet *unknown*, Rom. 2. 14, 15. *For when the Gentiles, which have not the Law, do by Nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves, which ſhews the Work of the Law written in their Hearts.* Now the *Gentiles*, who had not the

the Law, doing the things contained in the Law, doth hold forth and prove, that they knew something of God manifest in them; and plainly shew forth the Works of the Law written in their Hearts. And so then it is clear, that supernatural Verities are punctually set down else-where than in the Scriptures, and that the Mystery of Faith is held in a *pure Conscience*. But *J. C.* affirms, without any limitation, *That supernatural Verities and Mysteries are punctually set down in the Scriptures* [*and no where else*] and this is false Doctrine: And yet *J. C.* hath in another place contradicted it, and given himself the Lye; for in pag. 8. of his *Skirmish*, he speaks of *Precepts contained in Nature*; and else where in his Books, of the *Law of God being writ in Mens Hearts* (which is somewhere else besides the Scriptures.) But *Contradictions*, *Lyes* and *false Doctrine*, are so frequent in his Books, and the strength and substance of them answered and laid open in several Books lately printed, in answer to seven of his confused, self-contradictory and Blasphemous Pamphlets; this cuts my Work the shorter to the said Answers: I refer the Reader for further satis-

ſatisfaction, to one entituled, *The Life of God, which is the Light and Salvation of Men, Exalted*; another, *Skirmiſher defeated*; and ſhall yet further reply to the remaining part of this Poſition, which is as followeth.

J. C. ſaith, *There is nothing within or without us, that doth or can make known to us ſuch Supernatural Verities without the Scriptures, and what is derived from them.*

Reply, That the Scriptures (much leſs any thing derived from them) are God (who is Omnipreſent and Omnipotent, which the Scriptures are not) I deny; For God is a Spirit, an Infinite Subſtance, an independent Being, whoſe Being is of himſelf, who was God Omnipreſent before the Scriptures were written, and is God Omnipotent, who without the Scriptures, can do of himſelf whatſoever he pleaſes; and who ſhall ſay unto him, *What doſt thou?* Now God being a Spirit, Omnipreſent (preſent every where) Omnipotent, he can make known ſupernatural Verities without the Scriptures, and what is derived from them. But *J. C.* hath affirmed the contrary in his Poſition. Whereupon I thus argue:

He

He that affirms, That there is nothing within, or without us, that doth, or can make known to us such Supernatural Verities without the Scriptures, and what is derived from them, denies God, who is Omnipresent, to be Omnipotent, and is a Blasphemer:

But J. C. *hath affirmed, That there is nothing within, or without us, that doth, or can make known to us such Supernatural Verities without the Scriptures, and what is derived from them.*

Therefore J. C. *denies God, who is Omnipresent, to be Omnipotent, and is a Blasphemer.*

J. C. saith, p. 24. *Because I have some Portion of the Genuine and Catholick Spirit of Holiness, I am mortally Hated by them; and yet I am as ill, or more, if more can be, Hated of many of mine own way, who agree with me in Opinion.*

Reply, Hypocrites formerly had high Conceits of themselves, *Luke* 18. verse 9. to 13. of whose Generation this *J. C.* both by Disputation and Writing, hath been, and is manifested to be one; and his Fruits plainly shew of what spirit he is: For in his *Prayer-Book*, in pag. 139, 141, 143, 145. he saith, *I Tremble to have my Luke-*

Luke-warm Prayers abhorred by God, &c.—— Alas! My Hands are feeble in Prayer; often do I compel my ſelf unto it —— I am Diſtracted in it; I am ſoon weary; I come poorly off —— I am compelled to pray Hypocritically, and Diſſemble with God, and utter Untruths unto him —— I ſhall not be able to cover or conceal my Wickedneſs from the World; if I get to Heaven, it muſt be by this Trade of Begging. Here obſerve, Diſſembling with God, and uttering Untruths unto him, praying Hypocritically, Luke-warm Prayers, Diſtraction in Prayer, Compelling himſelf to Pray, that he might conceal his Wickedneſs from the World; hath been *J. C.*'s Practice, whereby it is apparent, *J. C.* was not partaker of the Spirit of Holineſs, nor acted by it in ſuch ſervices, but is of another ſpirit than the *Spirit of God.*

That the *Quakers* mortally hate *J. C.* is a falſe ſlander; for the Light in which the *Quakers* have believed and walk, hath taught them to have true Love to God, and good Will to all Men; but to oppoſe wicked ſpirits, and deny all Wickedneſs. Now that ſpirit whereby *J. C.* hath been acted in Diſſembling with God, and uttering Untruths unto him, in Diſſembling

bling with God, and uttering Untruths unto him, in belying the Light, and the Children of it, together with their pure and undefiled Religion; in Blaſpheming the Light of Chriſt (the Spirit of God) calling it, *Diana, Dagon, a Dumb Idol*, comparing it to a *Drunken Coach-man*, &c. is a wicked ſpirit, which, together with *J. C's* Wickedneſs, *viz.* his *Lyes, Slanders, Hypocriſie, Confuſion, Blaſphemy*, &c. The Fruits thereof, the Light (which ſhineth in Man) hath ſhined in and through the *Quakers*, the Children of Light, plentifully to diſcover and lay them open to the Readers view; which wicked Spirit, together with its Fruits, the *Quakers* are Enemies to, and perfectly hate.

And that many of *J. C's* own Way, who agree with him in Opinion, Hate him, is no new thing; for formerly the Lord ſet the Enemies of his People one againſt another, and one helped to deſtroy another, 2 *Chron.* 20. 22, 23. And the Lord is the ſame, who for his *Iſrael's* ſake, is daſhing the Potſherds of the Earth one againſt another, and hath appeared, and is appearing againſt this *J. C.* (who hath hardened his Heart (as *Pharaoh* and the

Egyptians

Egyptians hardened their Hearts) and ſet himſelf againſt the Light, and Children of Light) to cloſe again the Flood (which hath been divided by the mighty Power of God for the Children of Light to paſs through) and overwhelm *J. C.* that as he doth appear to many to be a *Miniſter of Death*, he may likewiſe ſo appear to all People.

For the Truth's ſake, that no Lye may reſt upon it, and for the ſakes of the ſimple-hearted where this may come, is this written; that ſuch who can ſee, may ſee, that *John Cheyney*'s Tongue hath riſen up in Judgment againſt *Iſrael*, and God hath confounded him. And what I have written, I do do commend to every Man's Conſcience in the ſight of God: And concerning this *J. C.* do thus conclude, That in him theſe Scriptures are fulfilled, Pſal. 7. 15. 16. *He made a Pit, and digged it, and is fallen into the Ditch which he made; his Miſchief ſhall return upon his own Head.* And to God, who is on our ſide, who hath taken the Wicked in his own Craftineſs, and fettered him in his own Net, my Soul aſcribes all the Praiſe, to whom be Glory for ever and ever.

A Salutation to Friends of the Men and Womens Meetings.

DEarly beloved Friends, Brethren and Sisters, with whom my Soul hath precious Unity, in the Seed of God, and pure Fellowship in the Life of Righteousness; unto you all, beloved of God, and right well beloved of my Soul: In the abiding Love of God, am I your dear Brother, in the Tribulation and Patience of the Lamb, in Life drawn forth to write unto you, and express something of that Life and Love that is upon my Heart, in a living, as well as fresh remembrance of you, to whom I give the endeared, and truly cordial Salutation of right brotherly Love: My very Heart is knit to you, and in Spirit I am present with you, beholding your comely Order: I am verily refreshed in your Life, and abundantly comforted in abiding Love; my Soul honours you in the Lord, you Elders of Israel, and for your Humility, my spirit saith, That you are worthy of Praise. Your Condescention one unto another in the Truth,

Truth, and to the Truth, in whomſoever it appeared; your giving way, hath been, and is clear demonſtration to me, you have ſought Truth's Honour, and not your own, and therefore my Soul praiſes God, let it be ſo for ever; the greateſt amongſt you ſerving the leaſt, the younger ſubmitting to the elder, ſubmitting alſo one unto another: Indeed, your remembrance hath lived much upon me, ſince I parted with you, and Breathings to the God of my Life have run thorough me for your preſervation, and increaſe in Unity with the Lord God, and one another: And my dearly beloved, a conſideration of your preferring one another in the Truth, whereby the Truth hath gained the Prehemiinence, hath even melted my Heart into tenderneſs of Spirit: I have ſaid, Let it be ſo for ever.

Of a truth I can ſay, to the Praiſe of God who hath honoured you, The good Order of the Goſpel is amongſt you; and where ever yet I have Travelled, and what Methods ſoever I have veiwed, in the midſt of all, I on your behalf have bleſſed God for his Wiſdom, wherewith he hath endowed you: I hope, finding

you praiſe worthy, without offence I may ſpeak thus much of you: I can bear my Record, you having Wiſdom, have done juſtly; and having Mercy obtained, have Mercy ſhewed; and that which is a Pearl indeed, you have walked humbly with your God: If I may live again to ſee you, and in a meaſure of the fulneſs of the Goſpel come unto you, in the full performance of the ſame Duty, let my Soul find you. In the mean while, dearly beloved, in humility dwell, and the Grace and Peace of God be daily multiplied upon you, and let your fervent breathings, and earning deſires be for one another; and in a tender healing Spirit be you always found, and evermore live together in Love; and for me, your younger Brother, who am outwardly ſeparated from you, and bound in Spirit for Travel in the labour of the Goſpel, Let your breathings in Life, to the God of Life be, That God will be pleaſed to give me a door of Utterance, and proſper the work in his hand, He hath called, and yet is calling into, to the Praiſe of his own Glory.

Dear

Dear Friends, a long Epiſtle I intend not; you are Elders, ruling well, to whom double honour for the Works ſake I can freely give. Having eaſed my Heart a little, not queſtioning but to be rightly underſtood by you, and in Life's Record more fully ſo be read by you: My Life greets you all together, and my Soul ſalutes you one by one with a Kiſs of Love; the God of Iſrael overſhadow you with his Glory for ever: My dear Companion ſalutes you all: And by this you may know, that in a few Days we intend to leave this City, and paſs to *Graves-end*, where we purpoſe to take Shipping for *Holland*, having a Concern upon us to viſit the *Low-Countries*, &c.

Things here at *London* are pretty well: *William Rogers* and his Party are here; we had a Meeting with them Yeſterday, which laſted nigh 12 Hours, and about 7 this Morning begins again; the Lord's Power was over all, Glory to his Name for ever. So with my cordial Love, once more Saluting you all, I am your Faithful Brother,

Roger Haydock.

London, 28th of the 3d Month, 1682.

DEar *P. H. J. A. C. M. C. J. K. E. K.* and all my Beloved Friends in *Holland:* To you all in the Covenant of Light, who are Called and Chosen of God, to be Heirs of Salvation and Life, is the tender Salutation of my Love ever to you; who are the Circumcision, to whom the Adoption and Covenant appertains, who are bound to keep the Law (of the Spirit of Life in Christ Jesus) your Circumcision being that of the Heart, and of the Ear, that you may hear and do the Law of God, which is written upon the Tables of your Hearts, and be Witnesses of the bringing in of the better Hope; which makes perfect, as appertaining to the Consciences, upon each of you: Beloved in God and Christ, my Love opens freely, my Life greets you often; your Remembrance lives with me, you are near me in Life; and in abiding Love is your Remembrance refreshing to me. As a Brother my Heart is open to you; the Breathings of my Life are for you, that the Circumcised, Adopted and Chosen amongst you, may keep the Everlasting Covenant God hath made with you; that

that you may not only be the Called, but alſo the Choſen, Faithful and True, who continue to the end, and be ſaved, through the Effects of the Hope brought in; which, whoſoever hath it, purifieth himſelf, even as he (the Author of the Hope and Salvation) is pure: For, my Beloved Friends, we are not ignorant how that many have made their Circumciſion Uncircumciſion, being turned with the Dogg to their vomit, and with the Sow that was waſhed to the wallowing in the Mire; and that too too many have broken Covenant with the Lord, and caſt his divine Law behind their backs; being turned from the Grace of God into Laſciviouſneſs, and from Truth into a Lye; and in the Laſciviouſneſs and Lye, have ſtood up to oppoſe the Grace, and gainſay the Truth; their end will be Deſtruction, their Damnation ſlumbereth not. We think it not ſtrange, that we meet ſometimes with Exerciſes of this kind; to wit, Perils amongſt falſe Brethren, Satan's Transformings; and the falling away of ſome who are gone out from us: For the Apoſtle ſpeaks of a *Falling away, that the Son of Perdition ſhould be made manifeſt*; and again it's

ſaid, *They went out from us, that they might be made manifeſt, that they were not of us.* When *Eve* and *Adam* fell away from God, they died the Death; the Devil and Satan was made manifeſt: When Man went or fell from Truth, to the Lye, the Lyar was made manifeſt; when *Judas* fell away, the Son of Perdition was made manifeſt: And there hath been a falling away from Truth to the Lye, from God to the Devil, from Chriſt to Belial; and through the falling away is the Lye, Devil and Belial, made manifeſt in their Fleſh, whoſe Spirits fall away. Now as through their falling away, the *Son* of *Perdition* is made manifeſt, ſo are they made manifeſt to us to be *Sons* of *Belial*, who are in the *Gall of Bitterneſs, and Bond of Iniquity*; and from the *Gall* which they are in, bitter Fruits are brought forth by them, being Men of corrupt Minds; as to the Faith, Reprobates: And as *Jannes* and *Jambres* withſtood *Moſes*, ſo do theſe Men reſiſt the Truth; they are Enemies to the Croſs of our Lord *Jeſus Chriſt*.

I doubt not, my *Friends*, but that you have had your ſhare of Exerciſe with ſome who are gone out from you, or

from

from the Truth, which is your Life; who probably may yet for ſome time have Aſſembled with you, that they might give you the greater Exerciſe; who, themſelves being of corrupt Minds, have endeavoured to corrupt others; and, *Judas*-like, with a Kiſs betray Truth into the Hands of *Sinners*, and draw the weak and unſtable into the *Snare* with them; making the Weak to err, and turning the Feeble out of the way; which is a grief to the Upright-hearted: Not but that they ſee, that as *Judas*'s Kiſs could not cover his Treachery, no more can their Kiſſes cover their Treachery; for of all the Faithful, whoſe Eyes are in their Head, *Chriſt*, they are ſeen and judged: But for the ſakes of the Weak and Feeble, deluded by them, and of the place it gives to the Devil, and great occaſion to the World, to Blaſpheme God, his Truth and People; it hath made ſad the Heart which God hath not made ſad: However, my *Friends*, in and through theſe, and all other your Exerciſes, God hath been with you, ſanctifying Tribulations to you, and confounding thoſe that have ſet themſelves againſt you; on the one hand, and on the other, have they fallen

that troubled you: To God, who is on your ſide, be all the Praiſe. What now remains to us, who know the Righteous God pleads our Innocent Cauſe, and that our Righteouſneſs is of the Lord, but that each of us who ſtand, take heed leſt we fall; and that we uſe all diligence to make our Calling and Election ſure, before we go hence, and be no more ſeen? Let the feeble Knees amongſt you be made ſtrong, that not one that is halting may be turned out of the way; and let the ſtrong of you be more ſtrong; You Fathers and Elders, that know him that was from the beginning; and you young Men and Brethren, who are ſtrong, who have overcome the wicked One in you; the Word of God abiding; Being as the Watch-Men in *Iſrael*, amongſt the Circumciſion; and as Saviours upon Mount *Zion*, unto the hindermoſt of them who worſhip God in Spirit.

And all of you, who are *Abraham*'s Children, to whom Circumciſion was given, who was to Circumciſe himſelf, the Males in his Houſe, his Sons, and his Servants bought with his Money: Be you all Circumciſed; and when all Filthineſs of Fleſh and Spirit is done away, then keep you Covenant

Covenant with God, whoſe the Circumciſion is, who hath given you the anſwer of a good Conſcience; For as Circumciſion in the Fleſh appertained to the Firſt Covenant, and they that were Circumciſed, were bound to keep the Law of the Firſt Tables; ſo Circumciſion in the Spirit appertains to the Second Covenant, and the Circumciſed are bound to keep the Law of the Second Table. And thoſe that will loſe their Life, they through Death ſhall come to have Life: And ſuch are Witneſſes, that the New Creature avails; ſo that all the Circumciſion may have that which avails, the New Creature, which is Created after God in Righteouſneſs and perfect Holineſs; for, as it was ſaid, *Neither Circumciſion, nor Uncircumciſion availeth, but a New Creature.* Now where this New Creature is known, the Old Man with his Deeds is put off; the Old Man, and Old Creature put off, and changed; the New Man is put on; and the New Creature, which bears the Image of the Heavenly, comes up.

Now where any have a fooliſh pity to the Firſt Birth, being bent to ſave its Life, there is in them an averſeneſs to the

the cutting off of the fore-skin of the Heart, for the sake of your Blood; these are like him that pitied *Agag*, whose Life God had required; they spare that which God would have cut off: Therefore let no ones Eye pity, nor Hand spare, but let the fore-skin of all Hearts be cut off, that all filthiness of Flesh and Spirit may be done away; and that not only in the Fathers, Elders, young Men, Brethren, but in them of younger Years, and less growth: And concerning this, let the Elders, Fathers and Brethren, be careful that all the fore-skins of the Hearts of *Abraham's* House-hold, of his Children, who are of the House-hold of Faith, be cut off, that they may all know the Circumcision: And in Heart and Ear being circumcised, may all keep the Law of God; in keeping of which Law, there is a great Reward: And the more let them be careful, that all be Circumcised, and that the Circumcision be kept, lest it becoming Uncircumcision in any, and being winked at, it becomes like a spreading Leprosie upon them that have been Circumcised, drawing a fore-skin over their Hearts again, as a covering to their Filthiness, whereby their Circumcision

ciſion is made Uncircumciſion, and their latter end worſe than the beginning; *For it had been better*, ſaith the Apoſtle, *they had never known the way of Truth, than after they had known, to turn from it.*

And Dear Friends, provoke you one another, and be provoked one by another to Love, and to good Works; Be all ſtedfaſt in the Faith; ſpeak all by one Spirit, and you will ſpeak one thing; be Encouragers in what is Good, a Praiſe to them that do Well, but a Terror to Evil Doers: If there be Tatlers, Buſybodies amongſt you, Mark ſuch, and reprove them: Let none ſtrengthen Evil Doers, but appear in Judgment againſt their Evil Deeds, for that is the way to do them Good: If any hath done Evil, let ſuch Repent, and do ſo no more, but come and do their firſt Work, leſt God ſmite them with a Curſe: If any Friend be overtaken with Weakneſs, reſtore ſuch an one in the Spirit of Meekneſs and Love; and let ſuch a one be eaſie to be entreated, for why ſhould any Man deſpiſe his own Mercies? It's a Mercy from God to Offenders, that Men fearing God, come to them in the Love of God,

to

to tell them their Sin: This Mercy *David*, though a King, rejected not, when *Nathan* ſaid, *Thou haſt ſlain* Uriah *the Hittite, and taken his Wife*; but acknowledged, ſaying, *I have Sinned*: Nathan replied, *God hath taken away thy Sin, thou ſhalt not Dye*. But Alas! how few are of *David's* Mind, when for their Offences they are ſpoken to?

Let all, Dear Friends, be Watchful, and let your Light ſhine; put not your Candle under either Bed or Buſhel; let not your Sleep be over it, nor your Merchandizing be above it, but let your Candle ſtand in the Candleſtick and Shine, giving Light over all: You are Light in that part of the World; ſo Shine, that Men ſeeing your good Works, may be occaſioned to bleſs God on your behalf: You are a City upon that Continent, you cannot be hid; you are the Salt of that Earth, therefore ſeaſon you that part of the Creation: They have Eyes upon you, looking for good from you; their Ears are ſometimes attentive to you, to reap of the Good proceeding from you; Good is with you, for God is with you; and for the Good proceeding from you, they ſhall glorifie God: Preach

you

you Righteouſneſs to them in a holy Life, and be before them Patterns of Piety, in a Godly Converſation; Chriſt your Life, your Light, ſhining in you and through you, being both your Righteouſneſs, and exceeding great Reward; ſo do, that you may convince them of their Righteouſneſs, which is a Righteouſneſs of their own, which they are going about to eſtabliſh; which is but as *filthy Rags*, and as a *menſtruous Cloth*, in Compariſon of Chriſt's Righteouſneſs, which they have rejected; that ſo they may ſee and be aſhamed; Repent, and find Mercy with the Lord, that they may be healed.

Finally, my Brethren, and all Dear Friends, live in Love, that God who is Love may dwell in you; that Grace, Peace, and all ſpiritual Bleſſings, in heavenly things, may be multiplied upon you, from God, the Father of our Lord Jeſus Chriſt, *Amen.*

As opportunity offers, give the *Salutation* of my Dear Love, to all Dear Friends in *Frizeland*, at *Frederickſtadt*, *Hambrough*, and other places upon your Continent, where I have travelled; and the God of my Life, who is the Father of our Lord Jeſus

Jesus Christ, preserve the Gathered every where, in Faithfulness; and of his Infinite Love, build them all up in the most holy Faith, which gives Victory over the World, that they may be a People to his Praise: And I pray God encrease his chosen amongst you, and add to your small number every where, even daily such as shall be saved.

My love flows to the Seed in those parts, my life tenderly greets God's Offspring, the Blessing of *Jacob*, of Jesus, of God, the Father of Christ, be upon you all, and upon God's Heritage every where. *Amen.*

I am your Brother,

Roger Haydock.

Warrington, the 25th of the 11th Month, 1686.

Concerning

Concerning Roger Haydock's *two Imprisonments in* Lancaster *Goal.*

ROger *Haydock* of *Coppal* (three Miles from *Wigan*) in the County of *Lancaster*, Yeoman, was sued in the Bishop's Court at *Chester*, by *Ralph Bridock* Priest of *Standish*, and Bishop of *Chichester*: He was cited (as they say) in the Steeple-House at *Standish*, to appear at *Chester*, because he appeared not (having not certain knowledge of it) he was judged a Contemner of the Law, was apprehended, the 3d day of the 3d Month, 1674. committed to the Goal at *Lancaster*, remained Prisoner until the 12th of the 11th Month following; then released through an Appeal to *York*, grounded upon the unlawfulness of their Proceedings; but for want of appearing in the said Court personally, when he had appealed thither, was again committed to the common Goal at *Lancaster*, and was apprehended the 2d of the 8th Month, 1675. by *James Worthington*, Constable of *Coppal*, where he remains a Prisoner still. The name of the Judge for the

Jesus Christ, preserve the Gathered every where, in Faithfulness; and of his Infinite Love, build them all up in the most holy Faith, which gives Victory over the World, that they may be a People to his Praise: And I pray God encrease his chosen amongst you, and add to your small number every where, even daily such as shall be saved.

My love flows to the Seed in those parts, my life tenderly greets God's Offspring, the Blessing of *Jacob*, of Jesus, of God, the Father of Christ, be upon you all, and upon God's Heritage every where. *Amen.*

I am your Brother,

Roger Haydock.

Warrington, the 25th of the 11th Month, 1686.

Concerning

Concerning Roger Haydock's *two Impriſonments in* Lancaſter *Goal.*

ROger *Haydock* of *Coppal* (three Miles from *Wigan*) in the County of *Lancaſter*, Yeoman, was ſued in the Biſhop's Court at *Cheſter*, by *Ralph Briddock* Prieſt of *Standiſh*, and Biſhop of *Chicheſter*: He was cited (as they ſay) in the Steeple-Houſe at *Standiſh*, to appear at *Cheſter*, becauſe he appeared not (having not certain knowledge of it) he was judged a Contemner of the Law, was apprehended, the 3d day of the 3d Month, 1674. committed to the Goal at *Lancaſter*, remained Priſoner until the 12th of the 11th Month following; then releaſed through an Appeal to *York*, grounded upon the unlawfulneſs of their Proceedings; but for want of appearing in the ſaid Court perſonally, when he had appealed thither, was again committed to the common Goal at *Lancaſter*, and was apprehended the 2d of the 8th Month, 1675. by *James Worthington*, Conſtable of *Coppal*, where he remains a Priſoner ſtill. The name of the Judge for the

the Biſhop's Court, was *John Wainwright*.

The pretended Cauſe was for 10 Thrave of *Oates*, not of his own, but of his Brother's, (*John Haydock*) worth about 30 *s.* by them valued to 3 *l.* and ſomething for ſmoak-Penny, and Tithe of Hen and Geeſe, which they pretend to be due for his Brother's Eſtate: The ſaid *Roger Haydock* is an unmarried Man, and as a Steward to his Brother.

Lane. ſs. FOr as much as *Roger Haydock*, *Heskin Fell* of *Copply*, and *Thomas Catterall*, Gent. within the Pariſh of *Standiſh*, within the County aforeſaid, and Dioceſs of *Cheſter*, have diſobeyed and contemned the Proceſs of the *Eccleſiaſtical Court*, by not appearing at Days and Times appointed; to anſwer, in a Caſe depending in the ſaid Court: Theſe are therefore in his Majeſty's Name, ſtraitly to Charge and Command you, and every of you, forthwith, upon receipt hereof, to Apprehend and Take the Bodies of them, the ſaid *Roger Haydock*, *Heskin Fell*, and *Thomas Catterall*, and bring them forthwith before us, or the one of us, or any other of his Majeſty's

Juſtices

Juſtices of the Peace, within this County, to find ſufficient Sureties for their, and every of their due Obedience to the Proceſs, Proceedings, Decrees or Sentences, of the *Eccleſiaſtical Court*: And if they, or any of them ſhould refuſe ſo to do, That then you forthwith Convey him or them ſo refuſing, to the common Goal at *Lancaſter*, there to remain, until him or them ſhall willingly do the ſame. See you fail not herein at you Peril.

Given under our Hands and Seals, at *Eccleſton*, the 21ſt day of *March*, *Anno Dom.* 1674.

Chriſtopher Banneſtre,
Henry Houghton.

In like manner was the Proceedings againſt *Heskin Fell*, of *Coppal*, Linnen-Weaver: He was Apprehended the 7th of the 3d Month, committed to the Goal, remained Priſoner until the 12th of the 11th Month, releaſed as before.

The pretended Cauſe was about 1 *s.* 8 *d.* for Hen, Hay, Houſe, *&c.* for about three Years: This *Thomas Catte-*

all was no Friend: It is ſuppoſed he paid what they demanded.

The ſaid *R. H.* and *H. F.* belong to *Blackrod-Meeting.*

Coppul, the 28th day of the 1ſt Month, 1675.

The Warrant was directed, *To all Majors, Bayliffs, Conſtables, Sub-conſtables, but more eſpecially, To the Conſtables of* Coppul.

Roger Haydock *and* Heskin Fell's *Letter to the Judge, concerning their Sufferings.*

Friend,

LEt not the plainneſs of our Stile, in this our Addreſs unto thee, turn away thy Ear from hearing our juſt Complaint; but be pleaſed at leaſt to view, and according to the perſwaſion of thy own Heart, to do to us the Juſtice which the Law will afford us: We hope, as ſitting in the place of Judicature, thou haſt not only Power, but likewiſe a Mind to Right the Wronged, and Relieve the

the Oppreſſed, if Innocent; which makes us, having ſome experience of thy Clemency, the more freely to lay the Nakedneſs of our Caſe before thee, hoping thou wilt candidly interpret our words, having an eye to the merit of our Cauſe. We have been Priſoners at this Caſtle about twenty Months, for refuſing to take an Oath (called, *Juramentum de malè to non Committendo*) in the Conſiſtory Court at *York*; which Oath we are informed (though tendered by an *Eccleſiaſtical Judge*) is neither Matrimonial nor Teſtamentary; but contrary to a Statute made in the 13th Year of the Reign of the King that now is; which Statute doth prohibit Biſhops, Chancellors, and all other Eccleſiaſtical Miniſters and Officers, to Adminiſter the Oath *Ex Officio*, or any other, *&c.* Be pleas'd therefore to conſider, that the dammage we have ſuſtained in being hindred in the proſecution of our Appeal to *York*, from the unjuſt proceedings in the Conſiſtory Court of *Cheſter*, hath not been ſmall (being, as we are informed, Illegally foreſtalled and prevented by the ſaid Oath) but we leave it to thy Judicious Cenſure; as alſo our Impriſon-

ment for twenty Months or upward; inſtead of having Right done us for our nine Months Impriſonment before the admittance of our ſaid Appeal, which hath been no ſmall Charge and Loſs unto us; and upon conſideration thereof, we hope thou wilt ſee we have juſt ground to lay our ſuffering Condition before thee, and to make our Grievances known unto thee; not that we ſeek Revenge, but that our future Liberty is deſired; having confidence in thee, that if proceeding againſt us be as Illegal as we are informed, and have here hinted, by thee our Liberty will be granted. Be pleaſed alſo to view over the incloſed, being a Copy of our Anſwer, tendered to the Chancellor at *York*, whereby thou may'ſt further inſpect into the cauſe of our Sufferings, and how that thus far we have ſuffered Innocently. So having ſimply, and in ſhort, laid our Condition before thee, we leave it with thee, ſubſcribing our Names hereunto,

Roger Haydock,
Heskin Fell.

Priſoners at *Lancaſter-Caſtle.*

A Copy of my Answer tendered to the Chancellor *in the* Consistory Court *at* York, *the 23d of the 2d Month, called* April.

WHereas, I am required to take the Oath, called, *Juramentum de malitio non Committando*; the Substance of which, I understand, is to Swear that in my Appealing to *York*, I have done nothing out of Malice, *&c.* I Answer, It is several Years since I could Swear at all; Swearing being expresly contrary to Christ's Command, who said, *Swear not at all:* But my Yea, hath been Yea; and Nay, Nay; according to Christ's Doctrine, *Let your Yea, be Yea; and Nay, Nay:* But I can very freely speak the Truth; and if I say Nay to (or deny) the Truth; or Yea, affirming that for Truth, which is a Lye, I desire the same Penalty may be laid upon me, which is due to them that forswear themselves.

I therefore affirm, I have done nothing out of Malice to *Ralph Briddock* in Appealing to you, nor is there any Ma-

lice in my Heart againſt him: The cauſe why I Appealed, was, That I who had ſuffered nine Months Impriſonment in *Lancaſter* Goal, for diſobeying (as ſaith the words of my *Mittimus*) the Proceſs of the *Eccleſiaſtical Court* of *Cheſter*, might come to Trial, that the Truth might appear, I knowing my ſelf to be clear; for I never ſaw, nor had knowledge of any Proceſs: And that I might be quit of the Injury done me by *Ralph Briddock*, who ſued and impriſoned me, becauſe another Man would not pay Tithes (can the like be parallell'd?) I having no Corn of my own, nor any liable within his Precincts: And alſo of the Injuſtice done me by the Illegal proceedings of the Biſhop's Court at *Cheſter*, who decreed me guilty of Contumacy, wherein I had not offended, as was clear by the Records of that Court, whereupon my Appeal was admitted: This was the very cauſe of my Appealing; and therefore I do deſire Juſtice at your hands, which if you do refuſe to do me, I Appeal to the Righteous Judge, the Lord of Heaven and Earth, to plead my Innocent Cauſe. And ſo I reſt a Friend to Truth, and a Well-wiſher to the Souls of all People, *Roger Haydock.*

Juſtice

Juſtice Bradſhaw *and* Penington's *Warrant of Commitment.*

Lanc. ſſ. WHereas, we whoſe names are ſubſcribed, two of his Majeſty's Juſtices of the Peace, within the ſaid County, the one of us being of the *Quorum*; having received a Certificate under the Seal of the *Conſiſtory Court* of *York*, bearing date the 23d of *April*, 1675. declaring unto us, that, whereas, by vertue of a certain Information, Certificate or Complaint, from the Right Worſhipful *John Wainwright*, Doctor of Law, Vicar General, and Official Principal, to the Right Reverend Father in God, *John*, Lord Biſhop of *Cheſter*, to *Chriſtopher Bannerſtree* and *Henry Houghton*, Eſqs; and other his Majeſty's Juſtices of the Peace, of the ſaid County, directed; wherein it was declared, That one *Roger Haydock* of *Coppal*, in the County aforeſaid, had contemned and diſobeyed the Proceſs of the *Eccleſiaſtical Court*, by not appearing at Days and Times, appointed him to anſwer *Ralph Briddock*, Clerk, Doctor of Divinity, of a certain

Cauſe of Tithes, depending in the ſaid Court.

The ſaid *Chriſtopher Banneſtre* and *Henry Houghton*, by Warrant under their Hands and Seals, did Apprehend or Take, or cauſe to be Apprehended and Taken, the Body of the ſaid *Roger Haydock*, and committed the ſame to Priſon, *viz.* to the common Goal of *Lancaſter*, there to remain, until he had given ſufficient Surety for his due Obedience of the Proceſs, Proceedings, Decrees and Sentences of the *Eccleſiaſtical Court*, according to a certain Act of Parliament in that behalf made and provided.

And, whereas, afterwards the ſaid *Roger Haydock* appealed to the ſaid *Conſiſtory Court* at *York*, from the ſaid Decree, of Certifying him, the ſaid *Roger Haydock*, to his Majeſty's Juſtices of Peace aforeſaid; and complained of the Injuſtice, Nullity and Invalidity of the ſaid Decree; and alledged he was never cited, nor any lawful Certificate thereof made: By vertue of which Appeal, and the Admiſſion of the ſame, the Force and Effect of the ſaid Decree was ſuſpended, to the Intent the ſaid *Roger Haydock* might be free from all Conſtraint, and have

have free Liberty and Power to Proſecute his Appeal.

The ſaid *Conſiſtory Court* at *York* did will and require the Juſtices aforeſaid, to ſet at Liberty the Body of the ſaid *Roger Haydock*, during the dependance of the ſaid Cauſe, in the ſaid Court, which was done accordingly.

And, whereas, afterwards the Court rightly proceeding in the ſaid Cauſe of Appeal, decreed the ſaid *Roger Haydock* to be cited, perſonally to appear in the ſaid Court, at a certain time and place aſſigned him, to take and undergo his perſonal Oath, commonly called, *Juramentum de malitio Committendo*, in the ſaid Cauſe, and iſſued a Citation under the Seal of the ſaid Court, in that behalf; by vertue whereof, he was cited; and for his Contempt and Contumacy in not appearing in the ſaid Court, at the time and place aſſigned him; according to the Tenor of the ſaid Citation, was by the ſaid Court propounded *Contumacious*; and for his Contumacy in not appearing, nor preſenting the ſaid Appeal by ſuch ways and means as the Law in that behalf provides, the ſaid party appealed, was deſired to be diſmiſſed from the ſaid Appeal;

peal; and the ſaid *Roger Haydock* was deſired to be certified to his Majeſties Juſtices of the Peace aforeſaid, as by the Acts and Records of the *Conſiſtory Court* aforeſaid; and the ſaid Warrant and diſcharge, in that behalf made, reference being thereto had, more fully and at large it appears: All which the *Conſiſtory Court* of *York* doth Certifie, Inform and Signifie unto us, and do require our Aid and Aſſiſtance to order and reform him, the ſaid *Roger Haydock*, for his Contempt and Contumacy aforeſaid, according to the Tenor and Effect of the above-mentioned Act of Parliament, made in the 27th Year of the Reign of King *Henry* the 8th, of famous Memory, containing an order for payment of Tithes: We therefore in Obedience to the ſaid *Significavit*, and Purſuance to the ſaid Act of Parliament, do ſtraitly Charge and Command you, That you, or ſome of you, do forthwith upon receipt hereof, take the Body of him, the ſaid *Roger Haydock*; and him convey, or cauſe to be conveyed to his Majeſties common Goal at *Lancaſter*, there to remain without Bail or Mainprize; until he ſhall find ſufficient Surety, to be bound by Recog-

Recognizance, to the Uſe of our Soveraign Lord the King, to give due Obedience to the Proceſs, Proceedings, Decrees and Sentences of the *Conſiſtory Court* of *York*, made againſt him as aforeſaid; fail not herein at your Perils.

Given under our Hands and Seals, the 8th day of *May*, Anno Reg. Dom. *Car.* Secund. *Angliæ*, &c. xxvii. *Annoq*; *Dom.* 1675.

Roger Bradſhawe,
Nicholas Penington.

To all Mayors, Bailiffs, Conſtables, ſub-Conſtables, *and to all other his Majeſty's* Sworn Officers; *but more eſpecially to the* Conſtables *of* Coppal, *and every of Them*, Theſe.

Roger

Roger Haydock, Heskin Fell *and* Alice Haydock's *Letter to the Biſhop of* Cheſter.

Unto thee (who ſubſcribes thy Name Ralph Cheſter) *there is a few Words upon our Minds, to impart, which are as followeth.*

Friend,

BY thy Letter to the Jaylor, and alſo by an Information from thee, to the Judge at the laſt Aſſizes, in order to Confine me, with ſome other of my Friends, to the common Goal here at *Lancaſter*:

We, whoſe names are hereunto ſubſcribed, do underſtand that we are Priſoners at thy Suit, having ſo been for the ſpace of twenty Months, and upwards; for the accompliſhing whereof, thou ſay'ſt it hath coſt thee 30 *l.* Now, Friend, in a plain Stile, for I may not give thee any flattering Titles (not having ſo learned of Chriſt) but in words of Truth and Soberneſs unto thee, who art called a *Biſhop*; it is with me to write, and that upon good Ground, as alſo

alſo having ſufficient Reaſons inducing me thereunto, Love to God, and love to thy Soul, and that my Conſcience may be Clear, and that by way of Query; leaving it to thy ſerious Conſideration, and to the Witneſs of God in thy Conſcience, to give an Anſwer thereunto: Whether it was not an Unchriſtian Act of thee, to cauſe us to be caſt into Priſon, for no other cauſe, but that we (who own Chriſt Jeſus to be come, who is our Prieſt, and the Biſhop of our Souls, who overſees us, and takes care for us, and gives us freely, *without Money, and without Price*; and becauſe we cannot deſtroy our Faith in him, nor lay waſte our Teſtimony concerning his Coming, and the free Teachings of his Spirit) could not with a ſafe Conſcience, and therefore refuſed, to pay thee Tithes; knowing of a Truth, that the Levitical Prieſthood, to which Tithes were due, is changed; and that Chriſt Jeſus, who is made *a Prieſt, not after the Law of a carnal Commandment, but after the Power of an endleſs Life, A Prieſt for ever after the Order of* Melchiſedeck, hath diſannulled the Commandment, as is clear from *Hebrews 7*? And whether thy writing

ting to the Jaylor, and incenſing the Judge againſt us; not only to infringe our Liberty, but if poſſible, deprive us of Life alſo, be not very Unchriſtian? Whether did ever Chriſt give ye any ſuch Command, that ſaid, *Freely ye have received, freely give?* Or, the Apoſtles ſhew thee any ſuch Example, who ſaid, *We Covet no Man's Silver, Gold, nor Apparel?* Or, whether thou that haſt taken upon thee the Office of a Biſhop, which the Apoſtle *Paul* ſaid, was a *good Work*, be in the Practice of thoſe things which the ſaid Apoſtle gave in Charge to *Timothy*, concerning Biſhops, that they ſhould be *Blameleſs, Vigilant, Sober, no Striker; nor greedy of filthy Lucre: Not a Brawler, not Covetous; that he be not lifted up with Pride, leſt he fall into the Condemnation of the Devil?* Alſo the ſame Apoſtle to *Titus*, *A Biſhop muſt be Blameleſs as the Steward of God, not ſelf-willed,* (mark) *no Striker, not given to filthy Lucre, one that holds faſt the Faithful Word, that he may be able by ſound Doctrine* (mark, by ſound Doctrine) *to Exhort and Convince gainſayers:* And whether or no, if thou haſt been in the footſteps of theſe Primitive Biſhops, to whom *Paul* writ,

writ, ſuppoſing us to be without, to wit, *Gainſayers*, inſtead of ſpending 30 *l.* to caſt us into Priſon, and of threatning the Jaylor, and ſtirring the Judge againſt us; wouldſt thou not rather have laboured by *ſound Doctrine* (mark, by ſound Doctrine, and not by caſting us into Priſon, whom thou haſt not ſo much as given the leaſt word of Exhortation unto) to have convinced us? But I query of thee, Whether did any of the Apoſtles or Miniſters of Chriſt Jeſus caſt any Man into Priſon for denying to pay Tithes, or of whom did they ask the Tenths of their increaſe? If thou canſt, ſhew me ſuch a Preſident in the Scriptures of the New Teſtament: Or, whether they did *freely receive*, and *freely give*, Yea or Nay; if Yea, then whether Impriſoning People, who cannot give their Money for that which is not Bread, be not a very unchriſtian Practice, and too much like the way of *Cain*, who was a Perſecutor, reſembling the Error of *Balaam*, who loved Gifts and Rewards? And whether ſuch as are in the Practice thereof, be not in the footſteps of thoſe Prophets *Micah* ſpoke of, that *bite with their Teeth*, and he that puts not in *their Mouths*,

Mouths, they *prepare War* even againſt him; and of ſuch as looked every one *for his gain from his quarter?*

Friend, Chriſt ſaid, *Every Tree is known by his Fruits:* And if thou be a Miniſter of Chriſt, the words of Chriſt will not offend; he ſaid, *Not every one that ſaith, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven:* Such, as when he was Hungry, gave him no Bread to Eat; when he was Thirſty, gave him no Water to Drink; when he was Naked, did give him no Clothing; when Sick and in Priſon, did not viſit him; ſuch were ſhut out of the Kingdom of Heaven: For ſaid Chriſt, *In as much as ye did it not unto them, ye did it not unto me:* Now, if ſuch were ſhut out of the Kingdom, who did not theſe things unto Chriſt in his Members (mark) if ſuch as did not viſit Chriſt in his Members in Priſon, were ſhut out of the Kingdom of Heaven; What then will become of ſuch who Impriſon Chriſt's Members?

Now, Friend, conſider thy Ways and thy Actions; Haſt thou done unto us, as thou thy ſelf would be done unto?

Or,

Or, haſt not thou rather broken the Righteous Law of Chriſt? If by thy Works thou be not Juſtified, ſhalt not thou by thy Works be Condemned, ſince every Man muſt receive according unto his Deeds, be they Good, or be they Evil?

Now, If a Biſhop ſhould *bite with his Teeth*, and *prepare War* againſt an Innocent People, becauſe they cannot put into his Mouth, and caſt them into Priſon (ſome of which, neither owes him any thing, either according to the Law of God, or any Law of Man, as is known to ſome of his Agents: The like of which, I think, cannot be parallell'd by all the Impropriators and Prieſts in *England*: Beſides, yet done by, or at leaſt in the Name, and at the Suit of the Biſhop) and threatens the Jaylor with ſevere Puniſhment, if he ſuffer them to have any Liberty at all; and likewiſe ſtir up the Judge to ſtraiten their Bonds, that if poſſible, he might have the Lives of ſuch, for whom Chriſt dyed, and bring the Guilt of their Blood upon his Head.

I ſay, if a Biſhop have thus done, I Query, Whether this be the way for

ſuch a Biſhop to ſtand approved in the ſight of God, and to be manifeſt to the Conſcience of all People, and to have a good Report of them which are without; or, rather the way to fall into Reproach, and the Snare of the Devil, and bring the Wrath and Judgment of God upon his Head?

So let the Witneſs of God in thy Conſcience Anſwer to theſe things: And the Lord God of Heaven and Earth, the Righteous Judge of all the Earth, whoſe Judgment is Juſt, Judge betwixt thee and us: And unto him we Appeal, with whom there is no reſpect of Perſons; who Judgeth the Cauſe of the Poor, and the Cauſe of the Rich; and to his faithful Witneſs in thy Conſcience, we alſo Appeal in this matter, Whether it be not more Chriſtian like, more according to Truth, the Example of Chriſt and his Apoſtles, who gave Commandment unto the Church, *That they ſhould walk as they had them for Examples in Chriſt*; which all true Chriſtians ought to follow, to ſet us at Liberty, than to keep us Priſoners until Death (having contrary to the Law enſnared us) and bring the Guilt of Innocent Blood upon his Head?

But,

But, now Friend, if thou ſhalt ſay, It is becauſe you will not pay Tithes: I Anſwer, One of us, being one of the three thou impriſoned, and writ againſt, in order to ſtraiten our Bonds, hath nothing according to the Law of the Nation Titheable, therefore wrongfully impriſoned, according to that Law, and ſo detained; and as to the other, who for Conſcience ſake refuſed to pay them, if thou canſt make good by the Scriptures of the New Teſtament, that Chriſt or his Apoſtles ſued any Man for Tenths or Tithes, and caſt them into Priſon if they would not pay them; give us Chapter and Verſe for this, and let us ſee where it is ſo written, that Chriſt Jeſus, who has all Power in Heaven and Earth given unto him, made ſuch a Law, and gave it to his Diſciples, Apoſtles, Miniſters, Ambaſſadors and Evangeliſts; and if ſo, let us ſee where it is written in the New Teſtament, and where his Diſciples and Apoſtles did practice any ſuch Law; ſhew this plain Scripture unto us (and we, to wit, who have any thing Titheable, will pay thee Tithe) But if thou canſt not, art not thou a Tranſgreſſor of the Command of Chriſt, that

ſaid to his Diſciples, *Freely ye have received, freely give?* So to be one that Tranſgreſſes, and abideth not in the Doctrine of Chriſt, as thou may'ſt ſee in the ſecond Epiſtle of *John*, and the ninth Verſe.

And, did ever Chriſt or his Diſciples force any to hear them, and come to their Church; and if they would not, caſt them into Priſon? And did ever Chriſt and his Apoſtles force any that were not of their Church, to give them Maintenance or Tithes; and if they would not, caſt them into Priſon, and threaten the Jaylor to keep them Cloſe? Now we deſire thee to ſatisfie us out of the New Teſtament, and give us Chapter and Verſe for theſe things, which thee, and you practice, and let us ſee where it is written; for the Apoſtle tells you, you are not to preſume above what is written, as thou may'ſt ſee in 1 *Cor.* 4. 6. for thou being a Biſhop, oughteſt to ſatisfie us in a Scripture way: And ſo we thy Priſoners, deſire thy Epiſtle, and ſatisfaction from thee, by the Scripture of the New Teſtament.

For

For our not paying thee Tithes, the Lord knows is not for Covetouſneſs or Rebellion, but for Conſcience ſake to our God; knowing that Chriſt ſaid to his Diſciples, *Freely you have received, freely give*; as thou mayſt ſee in *Matth.* 10. And what was ſet before them, that they might Eat; and if thou, or any of thy Miniſters, if they be Miniſters of the Goſpel, and abide in Chriſt's Doctrine, we will receive them, and thee, into our Houſes, and ſet before you Meat and Drink; and you ſhall freely Eat and Drink of our Carnal Things, if you have any Spiritual Things to miniſter to us. And did ever Chriſt or his Apoſtles caſt any into Priſon without Admoniſhing of them, as thou haſt done us? Let us ſee where it is written. So we leave our Cauſe with the Lord: And as we are thy Priſoners, having laid theſe things before thee, whether thou wilt give thy Epiſtle, and ſhew us Chapter and Verſe for thy Practice; or, if thou canſt not, be ſilent: Or, whether thou wilt continue us, or ſet us at Liberty, we leave them with thee, and reſt ſatisfied: For though in the World we have Tribulation, yet in him that over-

came the World, we have Peace, which the World cannot take away; in which we reſt, whoſe names are,

Roger Haydock, } Priſoners.
Heskin Fell, }

The third Perſon by them impriſoned and complained againſt, becauſe ſhe had Liberty, who by courſe of Law was releaſed; yet a Suit depending, and therefore a Sufferer for her Teſtimony, who with us, we joyn in what we have writ: Her name is,

Alice Haydock.

Lancaſter-Caſtle, the 17th of the 8th Month, 1676.

A Brief ACCOUNT,

Of the Life, Travels, Sufferings and Death, of Roger Haydock.

I Now having before me the *Account* at large, of what Obſervations my dear Brother, *Roger Haydock*, in Manuſcript had writ down, with his own hand, from the time of his Convincement, to the day he was viſited with Sickneſs; could not omit communiating to all, to whom this may come, an Abſtract thereof, to manifeſt the Soveraignty of that Power, Light and Life, which made him what he was, endued him with Underſtanding and Zeal, and carried him along through his Pilgrimage, both at home and abroad, by Sea and Land; and preſerved him from the Depths of one hand, from the heights of the other hand, in that love which bears all things, ſuffers through all things, and reigns over all things.

In the 9th Month, 1667. *Roger Haydock* was Convinced of the Truth, and received it in the Love and Warmth of of it. In the 2d Month following, he and I being at a Meeting with Friends, in *Bury* in *Lancaſhire*, upon the 5th day of the ſaid Month, were then, with five other Friends, taken Priſoners, and had before *Robert Holt*, called Juſtice, who by *Mittimus* committed us to the common Goal of *Lantaſter* (we Conſciencioufly refuſing to give Bond to appear at the Seſſions, *&c.*) where we remained till the 28th of the 5th Month following, and then were releaſed.

Upon the 22d of the 11th Month, 1669. he was apprehended, and brought before the Juſtices at the *Quarter Seſſions* at *Manchester*, and by them, for being at three Meetings in *Bury*, fined 15 *l.*

And upon the 12th of the 7th Month, 1670. he had the exerciſe with his Mother and Brethren, of Burying our deceaſed Father.

In the 9th Month, 1671. he had a Concern in the Spirit of Chriſt, to go into *Cheſhire*, to viſit ſeveral of Friends Meetings there, and then returned to his place.

In

In the 4th Month, 1672. he was drawn forth to visit several of the Churches in *Yorkshire*, and returned. Afterwards, 1672, and 1673. his Service lay sometimes in *Yorkshire*, *Lancashire* and *Cheshire*, but in *Cheshire* and *Yorshire* more particularly: The Lord blessed his Service and Travels amongst those Churches, for several People were convinced.

Upon the 3d of the 3d Month, 1674. he was apprehended, and sent to the common Goal at *Lancaster*, for non-payment of Tithes; there remained until the 12th of the 11th Month, in the same Year, then released.

In the 5th and 6th Month, 1675. he visited several Churches in *Cheshire*, *Staffordshire*, *Warwickshire*, *Worcestershire*, *Herefordshire*, *Shropshire*, and returned: And the 23d of the 6th Month, for being at a Meeting in *Boulton*, in *Lancashire*, he was fined 20 *l.*

The 15th of the 7th Month following, he was committed Prisoner to the common *Goal* at *Lancaster*, for non-payment of *Tithes*, by *Ralph Bridock*, Bishop of *Chester*.

In the 8th Month following, he did go to visit several Churches, and returned. In the

the 10th Month following, he visited the Churches in *Westmorland*, and returned.

The 20th of the 4th Month, 1676. he had liberty to go into *Cheshire*, where he had a Dispute with Priest *Barber*, and returned. In the 6th Month following, by the Instigation of the said Bishop, he was confined close Prisoner, and it lay upon him to write to the said Bishop, after which his Bonds were not so strait, during the Bishop's Life. The 23d of the 11th Month following, he had liberty to go into *Cheshire*, where he had a Dispute with *John Cheyney*, Priest at *Arley-Hall*, which the Lord blessed with Success, for several were Convinced: He writ that Year a Book, entituled, *The Skirmisher Confounded.* And in 1677. another, entituled, *A Hypocrite Unvailed: Or, a Blasphemer made manifest.*

In the 9th Month, 1677. he was many days under great Exercise and Travel of Spirit, but in the end, the Lord did reveal his Will, unto which he submitted: After he returned out of the North, from visiting Friends there, in the 5th Month, 1677.

The

The 13th of the 12th Month, 1678. after the Biſhop's Death he was releas'd, ſo that he was a Priſoner from the 15th of the 7th Month, 1675, to the 13th of the 12th Month, 1678. Three Years, four Months, and twenty nine Days, ſave what Liberty was allowed him; which Liberty he greatly improved to the Honour of God, who alone ſhall have the Praiſe. In the ſame Year he was drawn to viſit many of the *Churches* of Chriſt in the *South*, to and again to *Briſtol*, and ſo for *London*, and back into the *North*; and ſo was conſtant in publiſhing the Goſpel, and bearing witneſs to the Light and Truth within, in many places in this Nation; bearing alſo a faithful Teſtimony againſt that Spirit which led into the Separation from Truth, and the Unity of Friends, and thoſe tainted therewith; having thereof a clear diſcerning, as many can bear witneſs.

The 30th of the 3d Month, 1679. he paſs'd for *London*, and through ſeveral Counties, to and again in the *South*, viſiting the Friends, and returned into *Lancaſhire*: In the 5th Month following, he went for *Notinghamſhire*; after which, he travelled viſiting many Meetings in *England*,

England, till the 3d of the 3d Month, 1680. at which time he took Shipping for *Ireland*, and landed at *Dublin*, visiting the Churches there, and in the *South part* and *Mid-land* of that Nation; and returned to *Dublin* the 13th of the 5th Month following, at which place he was taken extreamly Sick, and lay four days; then recovered, and travelled into the *North*, and visited several Meetings there; but at *Lisnegarvy* was taken Sick, yet passed to *Belfast* and *Knockfergus*, where his Sickness encreasing, grew to a violent Fever, so that he was nigh unto Death in the view of most that saw him; yet the Lord restored him, blessed be his Name: After which, he assayed to Travel to *Lisnegarvy* and *Lurgan*, where being weak, he rested till stronger, and so came to *Dublin*, where Friends gladly received him: Staying some Weeks there, having good Service, he left the City, took Shipping in the 7th Month following, and landed at *Leverpool*, in the *North* of *England*, where he visited Meetings to and again, till the middle of the first Month, 1681. at which time he travelled the Country, visiting the Friends, to *Bristol*, and so to *London*, where

where he took Shipping at *Graveſend*, and paſt to the *Brill* in *Holland*. The 5th of the 4th Month following, he viſited the Churches in *Holland*, *Weſtfriezland*, *Groningland*, *Frederickſtadt*, *Hambrough*, *Saxony*, *Germany*, *Palatinate*. An Order was ſent from the High Court at *Altry*, by which he was brought before the Chief Magiſtrate there, who kept him Priſoner eleven days, being twice brought to the *Ant-houſe*, and there examined, and at laſt releaſed, and ſo returned, viſiting the Churches; came to the *Bril* the 17th of the 7th Month following, by Packquet Boat came to *Harwich*, and ſo along viſiting Friends Meetings to *London*, and through part of the *South*, and ſo into the *North*, where he travelled, viſiting the Meetings of Friends.

And according to the good Order of Truth, practiſed in the Church, he took to Wife *Elianor Lowe*, the 6th of the 3d Month, 1682. and after ſtayed in *Lancaſhire* and *Cheſhire*, till the latter end of that Month, and then travelled for *London*, afterwards through the *South part* to *Exeter*, viſiting the Churches to *Briſtol*, and ſo into the *North*, where he ſettled

ſettled his Wife at *Warrington*, in the *South* of *Lancaſhire*, in the 7th Month following.

The 20th of the 6th Month, 1683. he was, for being at a Religious Meeting, committed to *Lancaſter* Goal, and kept Priſoner till the 26th of the 3d Month, 1684. then ſet at Liberty.

The 24th of the 5th Month, 1684. he was, by the Lord's Aſſiſtance, Serviceable to Friends in *Staffordſhire*, and returned to *Warrington* very Sick, which proved a Fever, which continued twenty Days; and the weakneſs that followed, forced him to keep home till the 28th of the 7th Month following: Then he paſſ'd *Northward*, and viſited Friends Meetings to and again, and returned back: And the 10th of the 10th Month following, was at the Burying of his Mother. The 29th of the ſaid 10th Month, he was by the Conſtables of *Warrington*, *John Taylor* and *William Carter*, apprehended and brought to *Lancaſter* Goal; and at the Aſſizes brought twice before Judge *Atkins*, and continued Priſoner until the 19th of the firſt Month, 1686. at which time, he and ſeveral other Friends were by the King's Pardon releaſed:

leaſed: So that from the 29th of the 10th Month, 1684. to the 19th of the firſt Month, 1686. he was a Priſoner. In the 2d Month following he ſpoke to the Earl of *Darby*, about Friends Sufferings in the *Iſle of Man*, who was moderate towards the ſaid Friends, and then took his Journey to viſit the Meetings along the ſeveral Counties, through *Wales* to *Briſtol*, and ſo along to *Cornwal*, and ſo to *London* to the Yearly Meeting; afterwards by *Colcheſter* to *Harwich*, where he took Shipping on Board the *Hope*, and landed at the *Brill* the 11th of the 4th Month, 1686. and came to the Yearly Meeting at *Amſterdam*; where, by Friends, he was gladly received; and afterwards travelled thoſe Countries to *Hambrough*, to and again in *Germany*, *Groningland*, *Friezland* and *Holland*, viſiting the Churches: And at the *Brill* took Shipping, and landed the 26th of the 5th Month following at *Harwich*, paſt to *Colcheſter*, ſo to *London*; and after viſiting the Meetings, paſt along the Counties for the *North*, and came to *Lancaſhire* in the beginning of the Winter, where he paſſ'd the Winter over; and at the Spring following, viſited the Meet-

Meetings further *North*, and paſſ'd into *Scotland* by *Douglaſs*, *Glaſco*, and to *Edenburgh* to a Yearly Meeting there; then to *Roſſe*, *Aberdeen*, *Kinnauck*, and returned by *Edenburgh*; and after having viſited the Churches in *Scotland*, returned to *England*; and by *New-Caſtle*, through *Biſhoprick*, *Cleaveland*, *East part* of *Yorkſhire*, then to *York*, at the Yearly Meeting there. Thus having viſited the Churches along, paſſ'd for *Lancaſhire* to his Wife and Family, which he removed from *Warrington*, to *Brick-hall* in *Penketh*, in the 5th Month, 1687. and there ſettled them. In the 6th Month following he was viſited with Sickneſs, which continued ſome time, but after he recovered, he viſited Friends *Northward*, and returned into *Straffordſhire* and *Cheſhire*, where he was taken Sick again, and in the 10th Month returned to his Houſe not well, and kept his Bed ſeveral days. The 11th Month after recovered, and paſt to *Lancaſter* Quarterly Meeting, from thence returned unwell again, which continued ſometime; ſo that he travelled not much becauſe thereof, ſave only to Meetings in the *South part* of *Lancaſhire* and *Cheſhire*, till the 25th of the 3d Month, 1688.

at

at which time he travelled for *London*, to the Yearly Meeting, and returned to *Lancaſhire*, the latter end of the 4th Month following, and travelled to and again, viſiting the Meetings, and about the Churches Affairs in the *North*, the Winter and Spring following, and till the beginning of the 6th Month, 1689. A violent Fever then took him, which brought him very weak, yet bleſſed be God he recovered: And in the 7th Month following (the *Tithe-takers* broke open his Gates, being lock'd, and took his Corn; againſt whoſe doings he appeared in Teſtimony, and got Cold) grew weak again, and ſo continued all Winter, till Summer following, in which, upon the 29th of the 4th Month, 1690. he got to *Franley* Meeting, it being the firſt after his Fever took him, which was the 7th of the 6th Month, 1689. ſo that his Weakneſs made him unfit for Travel near eleven Months; afterwards he travelled at times to viſit Meetings, and about the Churches Affairs *Northwards*, that Summer and Winter following; and latter end of the 3d Month, 1691. he travelled for *London* to the Yearly Meeting, and ſo through ſeveral Counties, viſiting

Friends Meetings in his return for *Lancaſhire*, and to and again that Summer, and till latter end of the 12th Month he travelled viſiting the Friends in the *North*, at which time he got a Surfeit and *Quotidian* Ague, which continu'd nine Weeks; in which time he was aſſeſſed 20 *s.* for a Preacher, and had Corn taken by *Thomas Taylor* and *Thomas Clare*, worth 28 *s.* and the ſecond time aſſeſſed the like Sum, and had Wheat taken for it.

A Diſpute agreed upon by him, in the latter end of the 12th Month, 1692. and had with *John Hide*, a Prieſt in *Cheſhire*, the 16th of the firſt Month, 1693. which alarmed the People of that County, and was of Service to Truth: Afterwards he took his Journey through many of the Southern Counties, through *Wales*, by *Briſtol*, *Weymouth*, and ſo to *London* at the Yearly Meeting: After returned to *Lancaſhire*, and *Lancaſter* Quarterly Meeting, and to *Penketh*, and ſo again into the *South*, viſiting ſeveral Meetings in ſeveral Counties; and in the 8th Month following, returned to *Lancaſhire*, where he travelled to and again that Winter in the *North*, in viſiting the Meetings, and about the Affairs of the Church. At

At the Spring, 1694. he was at *London* at the Yearly Meeting, giving a full Viſit through that City, to the ſeveral Meetings there, and then returned to *Lancaſhire*, and to *York* Yearly Meeting, and after viſited ſome Meetings in *Yorkſhire*; then to *Penketh*, and viſited the Meetings in the *South part* of *Lancaſhire*; then to *Lancaſter* Quarterly Meeting, and after that returned to his own Houſe; but ſtaid but a while, for he travelled to and again in *Lancaſhire* and *Cheſhire*, till the 11th Month, and then went to *Lancaſter* Quarterly Meeting, ſo to *Kendal* at Quarterly Meeting, then viſited ſome of the Meetings in thoſe parts, and then came back for *Penketh*.

The 20th of the firſt Month, 1695. took his Journey to the Yearly Meeting in *Wales*, and then viſited the Churches in ſeveral places therein, ſo to *Briſtol*, viſited the Meetings there, and ſtaid the Yearly Meeting; then viſiting the Meetings in ſeveral Counties *Southward*, came to *London* at the Yearly Meeting; from thence to *Colcheſter* and *Harwich*, took Shipping the 26th of the 3d Month, landed in *Holland* the 29th, lying Windbound 36 Hours, came to *Amſterdam* at

Yearly Meeting, then viſited the Churches in *Holland*, *Weſtfrizeland*, *Groningen*, *Embden*, to *Frederickſtadt*, *Hambrough*, and ſo along thoſe Countries, viſiting Friends to *Amſterdam* and *Roterdam*; afterwards took Shipping, and landed at *Harwich* the 28th of the 5th Month, 1695. and ſo by *Colcheſter* to *London*, ſtill viſiting Meetings along as he travelled, and then for the *North*, where he travelled to and again at times, until the 25th of the 12th Month, 1695. and then took his Journey for *Briſtol*, and was at the Marriage of *William Penn* with *Hannah Callowhill*, and back. After his return, he viſited Meetings to and again in the *North*, till the 29th of the 2d Month, 1696. he with his Brother's, *John* and *Robert Haydock*, accompanied the two Wifes of *Roger* and *Robert*, on their Journey to *Talk-hill* in *Staffordſhire*, *John Haydock* and two Women, being on their Journey to viſit the Meetings of Friends in the *South* of *England*, and there they parted from *John*, and the two *Eleanor*'s, and returned back to *Penketh*. Fifty Three Years Old he was the firſt of the 3d Month, 1696. and having been at *Hartſhaw* Monthly Meeting for Worſhip,

ſhip, the 8th Day day of the ſaid Month returned back, and the day following, being the 7th day of the Week, and 9th day of the ſaid Month, was taken with Sickneſs, which was ſuppoſed to be a *Malignant Fever*, and upon the 2d day next departed, whoſe Body was buried at the Burying-place, belonging to Friends, at *Grayſton* in *Penketh*, in the *South part* of *Lancaſhire*, many Friends and other People being preſent.

And thus have I abreviated the Journal ofmy Fellow-labourer in the Goſpel, and dear Brother according to the Spirit, and Brother alſo according to the Fleſh; whoſe Unity and Fellowſhip in the Light was precious, being of one Mind in things relating to Truth, and the Diſcipline in the Church of Chriſt; as alſo, of the Doctrine and Precept of Chriſt, being joyned in the Truth, which is but one, and bound up together in the Bond of Life and Love in our Souls, to be one, and in the one Eternal Spirit, and Light of Life, together ſealed: And although he be removed from the Houſe of Clay or Duſt, which moved to and fro in the Counties, Iſlands, Countries and Kingdoms here below, wherein he

bore a faithful Teſtimony to the Light, the Truth, the Life manifeſt within, in which he was ſupported and carried along in that weighty Work and Service in his Day, yet the Fruits of his Labours and Travels ſhew forth the Praiſe of God; and his Faithfulneſs, Uprightneſs and Zeal, to God and his Truth, is ſealed in many Hearts by the Spirit of Chriſt. From the time of his Convincement, to the time he was firſt moved by the Spirit of God to viſit the Churches of Chriſt, and Children of Light, was four Years; in which time Sufferings by Impriſonment he paſſed through, being young: Our Father's departure the 10th of the 7th Month, 1670. and burial the 12th of the ſame; and other hard Exerciſes which he paſt through, I at that time being in *Ireland*, in the labour of the Goſpel, had but ſmall part thereof. From the firſt of his going abroad in the Work of the Miniſtry, to the time of his departure from hence, was twenty four Years and a half; in which time, not withſtanding his Impriſonment, Sickneſs, and Weakneſs of Body and Family, he travelled by Sea, and by Land, by Computation, Thirty Two Thouſand Seven Hun-

Hundred, Twenty Seven Miles; and miniſtred in Two Thouſand Six Hundred and Nine Meetings or Churches, as his Journal plainly makes appear, which he writ down with his own hand from Day to Day, Weekly, Monthly and Yearly, to that very Day he was viſited, which was the 9th day of the 3d Month, 1696. as aforeſaid: And now having finiſhed the Account (I give) taken out of the Manuſcript of his Sufferings, Travels, Services and Zeal, as aforeſaid, add this further Account.

This my Friend, departed, was my younger Brother, begot by one Father, and brought forth by one Mother, and Born in *Coppul*, in the *South part* of *Lancaſhire*, brought up, whilſt a Child, at School, and had ſome Learning; who, whilſt a Schollar, had an Exerciſe of Mind by the in-workings of the Light; but at that time attained not to the Knowledge of that good Spirit of God in his Heart, which was then at work in him; ſo that after it pleaſed God the Father, in the 7th Month, 1667. to viſit me by his Light in the inwards of my Heart, by which he powerfully

work'd in me, until my Will was brought down, and ſubjected to the Will of God, and my Heart ſo fitted, that in it I ſaw Chriſt the Light, and Word of Eternal Life, and believed: After this, my ſaid Brother coming to my Father's Houſe, was by our Mother put on to Diſcourſe with me, ſhe being a Profeſſor, and inclined to the *Presbyterian* Way, but quickly he was put to Silence, and confounded; ſo that being gone from me, in private, our Mother blaming him becauſe he ſo quickly let me alone and left me, ſaid to her, *'Tis Truth, I dare not ſay againſt it:* Thus what had before work'd in him whilſt a Schollar, to wit, the Light and Life of God, work'd now ſo powerfully and effectually in him, until he came to the Viſion and work of it, even Life Eternal revealed in his Heart, and ſo in God believed, and became a faithful and true Witneſs (to the Eternal Life, *which is the true Light that lighteth every Man*) both in Sufferings by Impriſonments and Loſs of Goods, which he never ſhunned, neither ſought out an eaſier way, than that of the Croſs, continued Travel, Love-Services and Charity; he was greatly

greatly concerned in Watchfulneſs for the Wellfare and Peace of God's People; He was found in the Faith, of a blameleſs Converſation, Inſtrumental in turning many to Chriſt, Zealous for Improvement of Church Diſcipline, that all Superfluities might be at an end; and ſo the Church and Family of God appearing in brightneſs, might occaſion many eyes to look after that God that lives for ever and ever.

And although he was not the firſt that laboured through the Heat of Perſecution, yet in his time he ſtood faithful in thoſe Trials he met with; He had a great eſteem of ſuch as were in Chriſt before him, and never grudged to let ſuch have the Preferrence; always eſteeming Elders that ruled well, worthy of double Honour; but if any ſought themſelves, or their own Repute, more than the Repute of Truth, this grieved him; but he having learned to bear, oftentimes left the remainder to God, who opened his Way: He had ſometimes oppoſite Spirits to deal with, and ſuch as were not willing to be yoaked with the Yoak of Chriſt, who were for Liberty and Eaſe to the Fleſh: Yet, under

under a ſeeming tenderneſs, at times would Nip the tender Buds: However, the Lord ſtood by him and helped him, ſo that his Teſtimony ſhined to the end, and the Remembrance thereof lives: O! how precious was that Spring of Love and Life that aroſe in him when the Rubiſh was digged through, and the *Philiſtine*'s Nature divided, and the *Well*'s Mouth opened; ſurely he was one that made uſe of his Staff, and leaned upon it, and digged with it until Water flowed forth, to the Watering the Flocks of God, to the Melting of many Hearts.

My Unity with him many a time was ſealed in my Heart, by the Reſurrection of Eternal Life; His Life was Chriſt my Life: Our Life, Chriſt, ariſing in us, made us manifeſt one to another, in the warming Beams of his Glory, to be one in Chriſt. He is gone away, and left the Tabernacle below, and is entred the Tabernacle above, having already ceaſed from his Labours, to enjoy the Perfection of Peace and Glory for ever and ever. I yet remain to to fulfil what is behind in the Tabernacle below, waiting for my paſſage from

from hence, which I hope God the Father will make easie to me in the time appointed, and give me fully to enter the Tabernacle above, to enjoy the Perfection of Peace and Glory, and my Brother therein, with the Saints and Angels of Light for ever and ever,

John Haydock.

Coppul, 15th of the 2d Month, 1697.

A POSTSCRIPT.

MY Brother, about 1674, or 1675, being at a Meeting at *Freckleton* in the *Fylde*, in *Lancaſhire*, was apprehended and brought to *Preſton*, before *Edward Rigby*, called Juſtice, who treated him very Roughly, and gave him many opprobrious Speeches, calling him, and one taken with him, *Traytors*, &c. and fined him 20 *l.* for Preaching. This ſaid *Rigby* endeavoured to lay the Fine upon the Hearers; but my Brother told him, he had Goods of his own, better than 20 *l.* and therefore none ought to be impoſed upon becauſe of his Fine; *Rigby* ſaid he would have them.

Several Years after, this ſame *Rigby*, with others, was, in King *James*'s time, apprehended and ſent from *Preſton* to *Cheſter*, by *Warrington*; at which place, neither at *Inn-houſes* (many Soldiers being in Town) nor at private Houſes, could they get Entertainment, until my Brother took this *Rigby*, and ſome others of

of them into his Houſe, then other private Perſons gave Entertainment to the reſt. After this my Brother did go to *Cheſter*, and in Priſon there, did viſit this *Rigby* and the reſt; ſo that after they were releaſed, upon their return, this *Rigby* gave an Account how kind a *Quaker* had been, in giving him Entertainment, and Viſiting him, *&c.* in Priſon, whom he formerly had been ſo Unkind unto, and dealt ſo Unchriſtianly with: So that this my Brothers Hoſpitality to him (who exerciſed Cruelty when he had Power) in the time of his Diſtreſs, did demonſtrate my Brother to be a true Follower of Chriſt, and one that had learned to do Good, and to extend Charity to ſuch as had been Evil-minded, and greatly made their Cruelty manifeſt. This Account I received from Friends,

John Haydock.

Coppul, the 16th of the 2d Month, 1697.

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